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"TO THE LIONS!"—A PICTURE.

BY META E. B. THORNE.

In wonderment I look on her!
So mild, and so serene,
So peaceful is her countenance,
So nobly calm her mien;
Her large eyes gaze so trustfully,
So steadily above,
I know death hath no terrors, 'tis
A messenger of love.

She stands in her purity
A mark for hostile gaze,
Yet quails not; at her quiet strength
I wonder in amaze.
I seem to hear the harsh decree
In words of ages past:
"Away with her! To lions fierce
Let her be quickly cast!"
She falters not, although her cheek
May lose its southern bloom;
She seems too young and fair to meet
Death's mystery and gloom.

The keeper's hand is on the latch;
The barred door of the cage
Doth open; the angry beast bounds forth,
Mad with ferocious rage.

"Jesus can keep His child," she cries,
"In every trying hour!
Savior, I come! Receive my soul!"
Then falls beneath death's power.

A piteous moan, and all is still!
Hark! Heard ye not a sound
Among ten thousand rushing wings
Fanned all the air around?
Methinks ten thousand murmuring tongues
Fill all the silence now
With cries of, "Victory! thou shalt wear
His crown upon thy brow!
The good fight thou hast fought, and thou
Hast holy kept thy faith;
That crown awaits all who like thee
Are faithful unto death!"

MORE INTEREST IN MISSION WORK.

BY REV. WM. BUTLER, D. D.

It is now an accepted truth that missions are the great end and purpose of the Christian Church in this world. For this object she lives, and is sustained and endowed by her divine Head. As "He died for all," He has laid upon her the obligation to bear the blessed tidings "to every creature" under heaven, and to offer in His name redemption through His blood to every sinner.

As this is the purpose of her existence, the divine Saviour has invested His Church with the requisite ability to do this work, by granting her the necessary means for its accomplishment. So she has now the power of numbers and the sufficiency of material means for its accomplishment, in her hands. It is a fact—and a wonderful fact it is—that we have reached an hour when the Christian Church is strong enough and rich enough to save this whole world in a very few years, would she only realize her ability and put forth the requisite efforts to accomplish her duty. She is no longer contending in suffering and blood for her own existence, or enduring the errors of papal tyranny for the maintenance of her evangelical creed; nor is there a serious disability in her way which the divine Providence has not removed. God has planted her firmly amid the free and powerful institutions of the Anglo-Saxon race, to supply her with means and protect her right of action; has opened the gates of every nation for her to enter; and has controlled Mahomedan hatred and struck from the hands of the Papacy its power to hurt. He has also raised up the grand men who have translated her Holy Scriptures into every leading language spoken on this earth, has inspired other good men to furnish the endowments for the colleges and theological schools which are to train the thousands of devoted men and women needed to go forth to do this work, and has added His own divine call and the gift of power to their acquired abilities. "What more could He have done for His vineyard?" was asked in days of old; but with what stronger emphasis may He ask it now, in view of these unparalleled preparations for the world's redemption! The divine Saviour, wielding all the powers of heaven and earth, has done His part, and now stands waiting for His Church to do her share in this great contest, by coming up to the help of the Lord against the mighty, until all opposition is overcome and the kingdoms of this world are made the redeemed dominion of our God and of His Christ.

If there be a church in Christendom that has a loud call to this glorious work, it is the Methodist Church. Her origin and history, her theology, her matchless progress, all show this, and we will be to her if she fails in this high duty to a dying world! But, in all seriousness, may it not now be

asked whether she is to-day fulfilling her sacred obligation as the Lord requires of her? What means this \$521,793 from a church of 1,717,567 members? Or this \$17,024 from our own New England Conference, so that we are credited in our Year Book with an average of only "43 cents per member?" And the other New England Conferences make a worse showing than even this! What is the matter? Is it possible that this giving expresses the intelligence or the interest of our members in the immense work of the world's evangelization? Do they think of the hour when they shall be called to give an account of their stewardship and of their Lord's money—when "the books are opened," and only this amount shall be found to the credit of their liberality?

There is something wrong somewhere. What is it, or where is it? Either our people are not instructed as to the facts or the necessity of the case, or else thousands of them give nothing at all, and what is contributed comes from the few in each charge who do understand the matter. After some little opportunity to form an opinion since my return to the United States, I have had, very unwillingly, to come to the conclusion that the members of the other churches around us are better informed on missionary matters than are the members of our denomination. This is a humiliating confession for a Methodist to make; but it will not be contradicted by any one who will take the trouble to examine into the matter. Men "perish for lack of knowledge," and the missionary interests of any church can perish for the same reason. Our people do not know, and therefore they do not consider, or feel, or act as they otherwise would. Give them the facts, as facts are supplied to the members of other churches, and they have sense and piety enough to be as appreciative and as liberal as they are in the support and extension of this work of God.

It may be said that we have a splendid machine for raising missionary money in the plan contained in our Discipline. Perhaps so. Only the money don't come; while other churches around us, who have no such machine, do get the money from their people at an average per member that puts our liberality to shame before God and man. The cause of this sad contrast is not that we have not extensive and successful mission work carried on by our church—for the missions of Methodism, thank God! are to-day among those of the first rank in extent and spirituality and interest—but the leading reason is that perhaps not one in ten of our people have an intelligent acquaintance with the origin, or history, or current condition of their own missions; and I fear that this ignorance is on the increase. It would seem that twelve or fifteen years ago our membership were better posted on our mission work than they are to-day. They had then a missionary periodical, like all other missionary churches; and although sometimes it did not amount to very much, yet it gave some light, until at last, instead of making it more bright, and elevating it to the efficiency to which the other churches meanwhile have raised their missionary magazines, this humble light of ours was recklessly extinguished and our people left without even that much guidance. It is no adequate answer to say that we have the weekly items supplied by our church papers with more or less regularity, and that the "Manual" also is issued. But the "Manual" is chiefly for ministers, and comes but four times a year, while probably not ten out of every one hundred of our people take a church paper. So the necessity is not met by either.

Dr. Buckley's proposition, in a recent number of the *Christian Advocate*, for a first-class missionary magazine, would meet the great necessity of the hour, and would send the pulsations of a new and glorious life through the whole body of the church upon this subject. The experience of every other missionary church, and the history and success of the past twenty-five years, prove that such a magazine is as much a necessity for us as it is for each of them. Their advance, and our want of advance, alike prove this. May God

help those to whom the responsibility belongs, to "covet earnestly the best gifts" in this regard for the help and extension of our suffering missionary work throughout the world! That work is suffering almost everywhere for want of more means to follow up the success with which God has crowned the labors of our brethren. What a glorious position would \$500,000 more per annum secure to our Methodist mission work throughout the world! Our people have the money to give if the motive of a knowledge of the facts were only brought to bear upon them. I see this at once when such information is imparted to them, or a letter from one of our mission fields is read in their hearing; they respond with increased liberality, and no doubt with more sympathy and prayer, afterwards. But if we persevere in the present course of failing to supply the fresh, ample, and inspiring intelligence which a missionary magazine would furnish to our people (as theirs do to those around us in our sister churches), then it may be feared that ten years hence we shall find, even with a growing membership of hundreds of thousands, that we have made no progress in our missionary liberality, but rather will be mourning over our declension, as we are doing to-day, when we find ourselves contributing \$100,000 less than we did ten years ago! But this would involve starvation of our missions, retrenchment of our work, discouragement of the brethren in the foreign fields, and denominational dishonor before the churches of Jesus Christ!

Whether the monthly concert, in the absence of a good missionary magazine, is an adequate educator of our people in their duty to the missionary cause, we will try to consider in another paper.

THE FIRST METHODIST CONFERENCE IN AMERICA.

BY GEO. JNO. STEVENSON, M. A.

Where was the first Conference held? When was it held, and by whom was it attended? These questions have been often put by the writer to American Methodist preachers when in London, and not one in ten has given a satisfactory answer to the inquiries. Usually the inquiry has been made in the graveyard at City Road Chapel, when we have been near the grave of the man who convened and presided over the first Conference in America; and not one of those asked, expected to find that the first of the American Conference presidents was laid to rest in Mr. Wesley's graveyard, and very near to the founder of Methodism.

How many preachers formed the first Conference, and who were they? Seven preachers formed the first Conference; two others were present who were to return to England, and on the second day of the session (the Conference lasted three days) a tenth preacher joined the little company. There were ten preachers present at the first English Conference, held in 1744; there were, in all, ten preachers present at the first American Conference, and most remarkable is the fact that there was not an American among them—they were all Europeans.

Originating in New York, in 1766, Methodism soon spread to Philadelphia, New Jersey, Maryland, and Virginia. The first general superintendent of the American mission was Thomas Rankin, who arrived in the United States in June, 1773; and on Wednesday, the 14th day of July, 1773, at Mr. Rankin's invitation, the preachers all met in Philadelphia, and in three days took a careful survey of the position of the societies as they then existed, and reported progress. The names of those who formed the Conference were Thomas Rankin, president, Richard Boardman, Joseph Pinnoor (these two were to return to England), Richard Wright, George Shadford, Capt. Thomas Webb, John King, Abraham Whitworth, Joseph Yearby; and on the second and third days, Francis Asbury. The statistics presented on that occasion gave the following totals of membership, namely, New York 180, Philadelphia 180, New Jersey 200, Maryland 500, Virginia 100; total 1,160.

Francis Asbury had been two years in the country working hard to try and mould the newly-formed societies according to the English plan. Societies had been commenced without classes and he found that the disposition of the American mind was not exactly favorable to the English system pure and simple; hence he had found resistance from both preachers and laymen. Mr. Wesley was made acquainted with these circumstances, and at that time he found a man among the English preachers who had been occasionally his traveling companion—a preacher, a gentleman, and a disciplinarian—who, he thought, would meet the emergency; and so, by sending Thomas Rankin to carry out English discipline and support Mr. Asbury, he hoped thereby to accomplish the purpose he had at heart—to plant English Methodism on American soil. How far that has been accomplished, history has recorded.

Francis Asbury is known in every State in America among his own people, perhaps as well as George Washington himself. But who was Thomas Rankin? And why is so little known of him both in England and America? Yes, it is a fact that very little is known of Thomas Rankin, even in London where he lived so long and where he died. At nearly the last public meeting the late Dr. W. M. Punshon attended in London, we took tea together in the vestry of the chapel previously, and he said to me, "How is it so little known of Thomas Rankin? Where did he die? And why is his name not in the Minutes of the Conference Biography?" I answered all Dr. Punshon's questions; he had made the inquiry of others, even distinguished preachers, but could get no answers. Perhaps the readers of *ZION'S HERALD* may be interested in those answers.

Thomas Rankin was a sturdy Scotchman, born at Dunbar, in 1736. He was fairly educated, and respectfully connected. His father was a prosperous tradesman. At about the age of sixteen, Thomas was deeply convinced of his condition by nature, and very earnestly and diligently sought the Lord. Two things took place at that time which were providential helps. He went to the marriage festival of a relative, and joined in the amusements, including the dancing. While so employed, his conscience was more deeply awakened, so much so that after a country dance, he replied to his convictions: "No; I will dance no more this day; and I believe I never shall dance more while I live." His friends persuaded, but he kept his resolve. Just at that time George Whitefield visited those parts, and under his ministry his mind was enlightened and instructed. He soon found the "people called Methodists," and cast in his lot with them, traveling to Newcastle and Sunderland, where he saw Methodism in full operation, and joining himself with the people in working the varied agencies. He began to pray, then to exhort, and then thought he should like to go to college and study for the ministry. God found him other occupation.

He joined some friends in a voyage to Charleston in South Carolina. After his return to England, he was introduced to a countryman, Alexander Mather, one of Mr. Wesley's most effective preachers, under whose ministry his mind and views were greatly enlarged. Attending an open-air service at Newcastle, Thomas was preaching, and at the close he asked who that young man was, dressed in blue, who had stood in front of him. The Spirit of God had fixed the preacher's eye on that attentive listener; they met, and became personal friends from that hour—young Rankin, aged 23, going with the preacher to learn the way of God more perfectly. Thomas Lee, next day, induced his young friend to give his first gospel address. He spent some time with William Shent, the Leeds evangelist, and others of Mr. Wesley's helpers, and having read all Mr. Wesley's works then published, and his Journals, he had come to esteem him so highly that he resolved to hear Mr. Wesley himself. His introduction to him soon followed, and his admiration for Wesley was, if possible, even greater than that he felt for Mr. Whitefield.

The ministry was before him; he felt called to it; but various temptations hindered. These he put in writing, and sent them to Mr. Wesley, whose prompt and kind reply included these words: "You will never get free of all these evil reasonings till you give yourself wholly up to the work of God." That letter determined his choice. He found his way to London; studied Methodism in head-quarters; was especially observant of Mr. Wesley's manner of address, and of his appeals at the close of his sermons—how close his applications were made to the consciences of the people. Mr. Wesley sent him, in 1762, to labor in the Sevenoaks circuit, in Kent, where the societies were small, and he began the practice of speaking personally to every member present after the sermon. After a few weeks, about a score of persons found peace with God, and several others testified that the blood of Jesus Christ cleansed them from all sin. After that every day some one was brought to the knowledge of God. At Ewehurst Cross, Rev. John Richardson, curate of the village, attended the services of Mr. Rankin, and there obtained a special blessing from God. A young Scotch evangelist, in his first circuit, is made the instrument in the hands of God of quickening the spiritual life of the curate of the parish. Mr. Wesley hears of that curate, sends for him to London, appoints him one of his chaplains (first at the Foundry, and then at City Road chapel), and for about thirty years he remains Mr. Wesley's clerical assistant in London; and when Mr. Wesley died, in 1791, Mr. Richardson was the senior chaplain, and he it was who read the burial service at the interment of the founder of Methodism, and who changed the word in the service of "this our brother" to "this our father," when the vast assembly burst into loud and sorrowful weeping. John Richardson died soon afterwards, and was interred in the same grave with Mr. Wesley. God made use of Thomas Rankin's ministry in 1762 to prepare that young clergyman for that wide field of usefulness, for he is described by Mr. Rankin as "a burning and a shining light till called to his eternal reward."

Mr. Rankin was appointed, at the Conference of 1762, to labor in Sheffield; in 1763 in Devonshire; in 1764 to Cornwall; in 1765 to Newcastle; in 1766 to Epworth, Mr. Wesley's birthplace. In 1769 and 1770, Mr. Wesley had Mr. Rankin as his traveling companion during part of his journeys, remaining for two or three days at any place where any awakening was manifested after Mr. Rankin's preaching. In 1771, Mr. R. was again sent to Cornwall, where he met with Captain Webb, who had much to report about the new work in America, which he had witnessed. Early in 1773, Mr. Rankin sailed to America with Mr. Wesley's commission as general superintendent. Arriving in June, he convened and presided over the first Conference, in Philadelphia, in July, the month after his arrival. The record of their proceedings forms but one page in the General Minutes, but how pregnant with meaning is every word of that page!

Mr. Rankin remained in America till 1778, when he returned to England. The record of his journey, his letters, journals, and the work he did in those years of pioneering labor, furnish material for entertaining and instructive pages of Methodist history. His traveling whip, which accompanied him on his journeys, was given to the writer many years ago. It is silver-mounted, and has "T. R." on the silver head. The toils of those American journeys and labors so undermined his health that, in 1783, he settled down in London as a supernumerary. The pay of a worn-out preacher in those days was so small, that Thomas Rankin's noble generosity led him to give up the pay he received, after a few years, and he kept himself and wife out of the proceeds of a coal merchant's business which he established. Going into business, the Conference, according to rule, had to remove his name from the Minutes; so that when he died, in 1810, aged 74 years, the Conference made no record of his life or death. He and his

wife, Sarah Rankin, both have their names as class-leaders, and he was a local preacher in the City Road circuit. The reader will find a further notice of both Mr. and Mrs. Rankin in the "History of City Road Chapel," where both are laid at rest. The tomb-stone was decayed and broken up, but a small stone has been cut and laid flat to keep his name there. Some American would honor himself by setting up a more fitting memorial where he is interred. London, January 10.

THE FIRST MORMON TEMPLE.

BY PROF. A. B. HYDE, D. D.

Some twenty miles east of Cleveland, and three miles from Lake Erie, not far from the now well-known village of Mentor, is Kirtland. It was once a village. It is now a sort of hamlet, beautiful for situation and rich in all the fertility of the lake ridge, yet only a "Corners," with a blacksmith's shop and such other things as gather at cross-roads in a rural region. It is in the heart and garden of those Connecticut lands that still bear the name of the "Western Reserve."

Only one special interest attaches to Kirtland. Climbing the steep road from the charming ravine of Chagrin river, you come upon a bluff which must once have looked far over Lake Erie whose waters washed its base, and here stands the original Mormon Temple. It is a large building, 160 by 60 feet (as I recall it), of two high stories, perhaps 50 feet to the eaves. Its material is excellent—cut stone for the first story, and rough stone admirably succeeded for that above. This material makes the exterior comely, though plain. The windows of the upper story are pointed, and all are of small glass. The steeple is of the style prevailing in New England fifty years ago, and altogether it was a really excellent building for its day. Well up on its front one reads, in carved and gilded letters: "The House of the Lord." It was once: "The House of the Latter Day Saints."

The lower story is divided into rooms, separated by curtains on rollers, and in appearance and purpose resembling our Methodist class-rooms. The audience-room above is of ample size, so arranged at the farther end as to give nine pulpits rising in rows of three each, in which sat priests according to their grade, the "high" priests being visibly such when worship was held.

The building has in its way seen vicissitudes of fortune. When Joseph Smith took the Mormons to De Kalb, Illinois, the temple at Kirtland fell into disuse, and grass came to grow in its pathways. Neglect and dilapidation began. The woodwork lost its paint, and boys threw stones through its windows. At length, on some petty claim, it fell to the sheriff, and was put up for public sale. One Humphrey, a wealthy Mormon of De Kalb, obedient to a "vision," bid it off for \$175, and spent some \$6,000 in restoring it. It is now unused unless—very rarely—for a political gathering. Humphrey and his heirs, in whom the control is vested, have deposited the key with an ancient Mormon sister, one of the few remaining from the original company, and probably the only true Mormon surviving in this precinct once crowded with "Saints," and the dwelling-place of the faith. Thus, as for Mormonism here, she stood by its cradle; she walks wearily by its sepulchral monument, "pale priestess of a vanished faith."

When, about 1832, Joseph Smith led his people to Kirtland, he found it as the garden of the Lord for beauty and promise. The table-land was soon crowded with settlers. Village lots were laid out on its sides where one hardly gets a foothold. Three thousand people were living where to-day one finds a scant hundred. Here and there is an aged cotemporary of the first Mormons, some one that Brigham Young baptized; but they now hold no Mormon faith. They have the weeds of belief—Universalism, Spiritualism, Ingersollism. Even the houses have vanished, and the Temple is lonely like the Pyramids. Were the roof and the windows secure, the strong wall might stand for centuries and tell the old, old story of human impostures and delusions. So has a plant which our Heavenly Father

did not plant been rooted from its nursery. Such will some day be its fate in its wider and freer field of Utah.

This region has felt the late President Garfield's power as a direct religious laborer. In his stayings at home for rest, his Sunday afternoons, before the deluge of care made Sunday absolutely needful for rest, were largely given to preaching in school-houses and rural neighborhoods, and my friends speak highly of his simple, faithful, evangelical appeals. Once in our first constitutional century we have had a chief magistrate confessing and pleading for Christ and His church! His plain home, where every farm-house is a villa, was kept in modest state, but his neighbors knew it as the dwelling of a Christian; and even during last summer's scourging months, they thought more anxiously of the descent of health upon him than of the falling of rain upon their brown and scorching fields.

AN EVENING IN THE CINCINNATI REVIVAL.

BY BISHOP WARREN.

It has been in progress nearly four weeks. The night is very rainy and the streets in a bad condition; but at seven o'clock two hundred, mostly young people, are present in the vestry for the preliminary meeting. A half-hour is given to prayers and testimonies. These latter have a singular definiteness about them, as regards time, place, effectual cleansing, and resultant joy. Then ten minutes are given to asking sinners forward and praying with them. Then all go up stairs. The audience-room has had twelve hundred people crowded into it night after night; but in consequence of the storm, it is now crowded only about the front. Its rear is comfortably full. A space had been roped off in front for the earnest people from the early meeting. All shows excellent management.

The sermon is on the great unanswered question, "How can ye escape if ye neglect so great salvation?" It is curious, graphic, earnest, vivid, and not over fifteen minutes long. Then comes the invitation to the altar. Fifty come forward at once. Others are visited, urged. Some, bathed in tears, need only to be beckoned, and they come. There is a well-known infidel, perhaps sixty years old. There is a whole family of six young people; another of father, mother and two children. It is announced that when five more have been converted the doxology will be sung four times for four hundred saved. In a short time we are pouring out our whole souls in the four-times-uttered "Praise God!" Prayers go on, singing, recitals, a house full, heaven full. One after another they come out, mostly by themselves, but face after face begins to glow till seventeen profess conversion, the face of the infidel among the brightest, and the people are dismissed not long after nine o'clock.

As we sit down at home, what do we think? First, it is the Lord's doing, and it is marvelous in our eyes. Penitents are not coerced into the kingdom. They are directed to Christ, and then left to find Him by the aid of the Holy Ghost. When a man is converted, he is left to find it out himself, and is then asked abruptly, "Do you know it? Is all clear? Is it from trusting Christ alone?" The answers to such questions grow prophetic as each soul faces the new facts of a growing joy.

There is no new Gospel, no new machinery, no new management. There is the single earnestness of a soul that feels the desperate facts of sin, death, hell, and sees the glorious possibility of holiness, life, heaven. Give a sufficient earnestness, and all the conditions of this revival might be found in ten thousand Methodist churches next Sabbath or to-morrow. Are we not neglecters of the grace of God when revivals do not come? Every Methodist church in the city is full of saving power. It will please many friends to know that Brother Thirkield, late of the Boston Theological Seminary, and his wife (*née* Warren) are among the most successful workers for the salvation of the people. All the church needs is a tremendous baptism of impassioned earnestness to save guilty and dying sinners.

Do such converts grow to the stature of manhood? It is an indication of great promise, at all events, that they are born exuberantly alive. Then in the case of Meriden, Conn., we have the record, that with good pastoral care, 97 per cent. are healthful and happy at the end of a six months' probation. That is a better showing for the sons of God than any I know of for the sons of men.

This revival has had the hearty support of all Methodists from bishop to babes, or from babes to bishop. The church was not hammered to make it warm; it was put into the fire and at work. There is no dictation in regard to how mature in experience one must be before he must work. I saw a man's face dawn into the glow by the inner

(Remainder on page 8.)

Miscellaneous.

PREACHING—DIFFERENCE—RESULTS.

BY REV. C. PRINDLE, D. D.

Those who have been in active life for the last sixty years, and have given attention to the subject, have observed a marked change in the style and matter of public preaching, especially among the ministry of the Methodists. Having been in this calling a trifle over this period, I trust I may present my views upon this subject without being charged with egotism or an attempt to exercise dominion over my brethren in this calling. Great changes have taken place in the above-mentioned time in many of the habits and customs of society, and in none is the change more marked than in preaching.

In our early history the preaching was more hortatory and self-application than it is of late years. And if application is the life of preaching, and self-application the life of hearing, it amounts to a grave question, whether in the change we have not lost more than we have gained. Fifty years ago a Methodist sermon was marked by its divisional character into several propositions, or heads, and a distinct application, or exhortation. The last item was the part of the discourse that was expected to enchain the soul and move the people to such personal efforts as would lead to saving results; and we used to see such awakening and saving influences as filled believers with holy raptures, and unbelievers with astonishment.

The most finished pulpit efforts I personally witnessed in my early ministry, were when John B. Stratton, my first presiding elder, preached, and Buel Goodsell added an exhortation. Each was peculiarly gifted for these different branches of pulpit effort, and with masterly skill they employed them, corresponding results following. In reading Methodist history, we meet with many instances where this awakening application of the truth produced a power among the people which convinced the most hardened sinners. They acknowledged that God was of a truth among the people, yielded more or less to the influence, and were saved by the mercy of God.

In the Allen St. Church in New York city, in the winter of 1830-31, it was estimated that not less than a thousand souls were converted to God. And the application of preaching, exhortation, and earnest prayer, was the outward means that produced this result.

Though we have not the novelty of preaching new truths in the Gospel in these times, as our fathers had, still the Word is "quick and powerful," and when faithfully employed, it becomes the power of God in human salvation, and may as confidently be relied upon now as in any former period. We may be assured, that if we cannot save our fellow-men by preaching the plain, simple truths of the Gospel of Christ, we cannot save them at all. From the history of the past, we come to the conclusion that the style and earnest manner of the fathers had characteristics preferable to those of the present time. The style of some sermons we hear nowadays, for "excellency of speech" and ornamentation, rank far above most of those we used to hear fifty years ago; but for stirring the conscience and bringing souls to the foot of the Cross, there is all the difference there is between firing blank cartridges in time of battle and well-charged cannon.

Very much depends for success in the ministry on the manner, as well as the matter. Says a recent writer in the *Western Christian Advocate*: "He works on this line: One pound of talent backed by ten pounds of energy will accomplish more than ten pounds of talent backed by one pound of energy; and if all the preachers would go to work and trust more in God than five sermons, there would be no lack of revivals, and souls would be saved." This writer reports on his charge the present year 288 accessions, and over 200 conversions.

The sharp, sententious style of preaching is the most effectual in winning souls to Christ, and is the clearest display of that wisdom mentioned in Prov. 11: 30. There is certainly some improvement in the modern getting-up of sermons, especially in their divisional arrangements. There are more unity and simplicity in the plans now than formerly. Then there were generally as many as three heads, or divisions, and sometimes so many subdivisions that it was often difficult to retain a remembrance of the numerous parts. In our day many of the best discourses contain but a single proposition, and you know what point the discourse aims at. But still, we largely lack in the exhortative part—

the clinching portion of the discourse. In apostolic times exhortation certainly constituted a large part of the discourses delivered, as we have abundant evidence. Take the following instances for example:—

Of John the Baptist it is said: "And many other things in his exhortation preached he unto the people" (Luke 3: 18). Peter, on the day of Pentecost, in his discourse, "with many other words did he testify and exhort" (Acts 2: 40). "And after the reading of the law and the prophets, the rulers of the synagogue sent unto them saying, Ye men and brethren, if ye have any word of exhortation for the people, say on" (Acts 13: 15). "And when he had gone over those parts, and had given them much exhortation, he came into Greece" (Acts 20: 2). In Rom. 12, where the Apostle enumerates the different gifts in the church, he names exhortation, and directs that each gift should be used, so that he who had the gift of exhortation should use it in exhorting. "Till I come, give attendance to reading, to exhortation" (1 Tim. 4: 13). Paul says (Heb. 3: 13): "But exhort one another daily." "But exhort one another daily, as ye hear the word of exhortation" (Heb. 13: 22). Says Paul to Timothy: "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men." Says Jude (verse 3): "It was needful for you to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." In numerous other instances the evidence is conclusive that the preaching and writings of the apostles were largely done by exhortation; and it would not be difficult to show that where this hortatory talent is largely possessed, the success in winning souls to Christ is a prominent result of the ministry.

I will mention a single case in illustration of this valuable talent of exhortation in the ministry when exercised. The late William Anson, of the New York and Troy Conferences, was rather famous in his public addresses in exhortation. He joined the traveling connection in the year 1800, and died when about eighty. I was well acquainted with him, from 1823 until he passed away, and used to meet him in the annual Conferences, at quarterly meetings, and on other occasions. While visiting him at his home in 1838, he gave me the following account of his early introduction to his ministerial course: Being much exercised about preaching, and doubting whether he could succeed if he made the attempt, he took his horse and rode some thirty-five miles from his home in Dutchess County, New York, to where a preacher was laboring with whom he was acquainted, to consult with him on the subject. He said he thought he would go some distance from home, so that if he made an effort and failed, the news would never reach there to disgrace him. He told his friend what his feelings had been, that he had come to consult him, and that he would make an effort to preach a sermon if he thought best, and would abide by his judgment. The preacher said to him, "Brother Anson, next Sabbath I have three appointments, and you shall have one of them." Anson said, "Let me have one where, if I utterly fail, it will not mortify and disgrace the brethren." The preacher replied that the appointment was at a private house, and if he did fail, it would not hurt the brethren at all. The time came, and Anson had arranged his plan—what he would say for his introduction, and then how he would explain the three propositions he had pondered in his mind while discussing his subject. But when he came to open the service, his excitement was so great that he could not for a short time determine what to do first. Finally he recollected that they sung and prayed before preaching, and while going through with these introductory exercises, he became somewhat composed. He repeated his text, but in making his introduction, he could not remember a word or idea he had thought of using; and after hesitating for a short time, he commenced exhorting the people. Then, recollecting his plan, he stated what he proposed to do in his three propositions; but he had not said a word introductory to the subject. By this time he had become so far composed that he thought he would be able to recover the thread of his discourse; but he found himself nonplussed as before; and after hesitating for a time, he began to exhort the people again. He recollected his propositions, and having discussed the first proposition, it led him to the consideration of the second, when he had not said a word in its explanation; and stating his second proposition, he found himself in the same dum-

foundness as before; and so of the third proposition. After giving the people the fourth exhortation, and having discussed the various propositions of the subject, nothing remained but a few words of closing exhortation. And, in fact, he had not said a word in explanation of his propositions, but his discourse had been made up of five distinct exhortations. He sat down deeply mortified at his failure; his friend, the preacher, followed with the sixth exhortation; and several souls were converted to God as the fruit of this effort.

This peculiarity in Anson always remained with him while he lived, and his ministry was marked with revival influences. In 1802 Anson was stationed on Grand Isle, in Lake Champlain, and he returned at the next Conference more than a hundred members as the fruit of his labors. In 1807 he was appointed presiding elder on what was then called Ashgrove district, and was continued for four years in that appointment.

Another peculiarity in apostolic and primitive preaching, which had great effect, was the narration of experience in personal salvation. The Apostle Paul employed this talent in his public addresses and in his writings. His address before Agrippa, and those present with the king, was one of the most wonderful and moving that was ever delivered; and its most touching points were the recital of his conversion to God. To listen to such a discourse would be worth a journey to that country.

But having occupied so much space already, I must conclude.

BOLDNESS IN THE PULPIT.

BY REV. D. NASH.

A curious account of a sermon preached at the Hague before the Prince of Orange, in the first year of the present century, is given in the "Memoirs of Dr. Waugh," of London. The preacher was a young man, of great repute for piety and ability, who saw the bearing of things intuitively, and whom the Prince, on that account, had greatly wished to hear. The young man's father, an ordinary preacher to the court, was therefore ordered one Sabbath, by his serene highness, to push his son into the court pulpit at a moment's warning, that he might give a fair specimen of his powers. And the text to be given him, after entering the pulpit, was to be Acts 8: 26-40—the interview of Philip and the eunuch. The young man was confounded, but he had no time to hesitate; the Prince's command required haste. After a suitable introduction, he told his noble and crowded audience that his subject contained "four wonders," which he should make the four heads of his sermon; and if he should say anything to which their ears had not been accustomed in that place, he hoped that his unprepared state of mind from his sudden call to address such an assembly, would stand for his apology, and that they would consider the things he might speak as according to our Lord's promise, "given to them in that hour."

The first "wonder" is, "A courtier reads." Here he deplored the sad neglect in the education of great men in modern times, and the little attention paid by them to books and sermons.

The second "wonder" is, "A courtier reads the Bible." Here he deplored the melancholy want of religious principles and feelings in the great; the impoverished, unhappy state of mind, so destitute; and his constant liability to wander when not held to the moorings of the Word of God; and he deplored the notion that religion, good everywhere else, in politics should make men mad.

The third "wonder" is, "A courtier owns himself ignorant of his subject." Here he exposed the conceit and presumption of petulant ignorance in high places, and of their dictating to God's ministers how to preach and prophesy smooth things, when the land was not able to bear all their words. He rebuked the time-serving spirit of those who said, "Prophecy unto us right things; prophecy unto us right things; prophecy unto us right things of the way; turn aside out of the path; cause the Holy One of Israel to cease from before us; away with your religion from politics." And he showed the ignorance and injustice of those who oppressed the poor, and crushed the needy, but said to their masters, "Bring and let us drink together and deliver the fugitives in the gates."

A fourth "wonder": "A courtier applies to a minister of Christ for information, and follows his counsel." Here he set forth the propriety of statesmen listening to the teachings of the pulpit, and the Word of God; that the priest's lips should keep knowledge, and that governors and kings should ask counsel respecting the law of right and truth at their hands. Like the eunuch, how could they understand, except some man should guide them, himself taught of God?

Remarks: 1. Philip was a faithful teacher, which all ministers ought to be, but sometimes are not. 2. The eunuch was a willing learner, which courtiers, kings and statesmen would often be, if ministers were bolder and more explicit.

"I need not add," says Dr. Waugh, "that this blade never set his face over the Stadtholder's pulpit again, and that his serene sleepy highness did not nod during the whole sermon."

Windsor, Conn.

Correspondence.

FROM CANADA.

MR. EDITOR: Our method of holding missionary meetings differs somewhat from yours. Some think that ours is preferable, inasmuch as in addition to the Sabbath services we almost invariably hold public meetings during the week. No doubt our method favors the opportunity for imparting missionary intelligence to the people, but it certainly entails a great additional amount of labor upon the ministers, some of whom attend twenty missionary meetings during the winter, besides preaching special sermons on the Sabbath preceding the meetings. Happily the missionary income is likely to be largely augmented during the present year. This is very much needed, as the demand for increased laborers in the Northwest and Manitoba is very pressing. It is anticipated that as soon as spring opens, there will be a tremendous rush to our "prairie province," not only from all parts of the Dominion, but also from many of the European countries; and when the people press into the country for temporal purposes, the church should be prepared to give them the bread of life.

Methodism has always been characterized for its missionary enterprise. The zeal of the fathers and early preachers in the Province of Ontario, secured that part of the Dominion to the church, and gave Methodism a place among the churches second to no other. How it will be in Manitoba, time must tell. The Presbyterian and the Episcopal churches are both in vigorous operation. The former has set apart one of its ministers to the work of a special missionary agent, whose business it is to look out for church sites, secure suitable stations for missionaries, and assist weak churches by occasional visits; the latter church has its bishops and archdeacons planted at suitable intervals; while both denominations have also established colleges, so that in certain respects they are taking the lead and have more extensive machinery in operation than the Methodist church can at present employ. We rejoice in the success of others, but it hardly seems Methodistical to allow others to surpass us in that department of church work for which Methodism has ever been distinguished.

Of course the Methodist Church of Canada has more extensive missions, some of which press heavily on the funds of the Society, and can only be maintained by pecuniary aid. Its French missions, Indian missions, Japan, British Columbia, and Domestic missions in all the Conferences, are amply sufficient to consume all the resources of the Society. The missionaries laboring on many of the latter receive but scanty support. Their stations are never likely to become self-sustaining; hence the Parent Society must either extend a generous support, or the people must be left in many instances without the Gospel.

The centres of population demand careful oversight. The tendency of the day is evidently to build up a few large cities, to which people crowd from the country districts as rapidly as they can do so. It has sometimes been thought by some that the denominations already named in this letter were taking the lead of Methodism in those great centres. A recently-discovered fact has, however, somewhat corrected that notion. Toronto City has always been regarded as a city of more than ordinary importance. It is the chief city in Ontario. Here the legislature of the Province holds its sessions, the provincial university has its seat, and in various ways it is well suited to be a place of great power. Of late years the denominations named have labored with great zeal for church extension, while the Methodist Church has done comparatively little in this respect. Some of its churches are very large and are heavily burdened with debt. One (Richmond Street), which for many years was the most influential in the city, has become so much reduced in its attendance, that it will soon be closed, and the fine premises converted into mission rooms, or a book establishment, or sold for some commercial enterprise. Probably another church may be erected in some other part of the city. It would be little less than a calamity if the number of churches should be actually reduced. Methodism is, however, not losing its hold of Toronto.

On a recent Sunday the *Globe*, not by any means a Methodist journal, took a census of church attendance in that city. The attendance both morning and evening is given at 58,194, and from this sum one-third is deducted to find what is called the real attendance. The Methodist Church of Canada (11,150), the Church of England (11,872), and the Presbyterian (11,815), stood very nearly equal. The editor of the *Christian Guardian* regrets that Yorkville was not included by the *Globe*, as there are three Methodist churches in that suburb which draw largely from the population of the city. Moreover, if the attendance at the Bible Christian, British M. E. Church, and the Primitive Methodists had been grouped with ours, it would have made the attendance thus: Methodists, 13,321; Roman Catholic, 12,192; Church of England, 11,872; Presbyterians, 11,815. The *Globe* gives an editorial on the subject, in which very respectful mention is made of the Methodist Church; and while the figures, both in a denominational and an aggregate point of view, are very gratifying, still there is no room for denominational pride or vain boasting. The population of the city is 86,445; the whole attendance at church at both services is 58,194; and the real attendance 38,835.

The Presbyterian Church of Canada is in a state of great uneasiness at present. A few years ago four branches of that church united, and formed what is justly regarded a very influential denomination. There were a few ministers and churches in connection with the Church of Scotland who refused to

join with the united body. The said church had a large temporalities fund, which those who joined the united body claimed the right to control. The dissenters appealed to the law courts, and finally the supreme court of Canada decided in favor of the united body. The dissenters then appealed to her majesty's privy council in England, which has overruled the decision of the supreme court of Canada, and in effect said that the dissenters have a right to control the fund, and that the legislatures of Ontario and Quebec have acted illegally in their legislation made for the united body. The decision is a very serious one, and may not only affect the Presbyterian Church, but also other churches which have also effected amalgamations. We shall watch the proceedings of our Presbyterian friends with more than ordinary interest. It has been stated that a special meeting of the various synods is about to be held.

During the present year the General Conferences of the Methodist Church and the Methodist Episcopal Church of Canada will be held. As to the questions which will come up for discussion, it is not yet time to speak. In one section of Ontario there has been an informal meeting held, with a view to effect a union of those bodies. Your correspondent has heard incidentally that in another branch of the Methodist family the question of union is likely to be discussed in the coming Conference. No one can doubt but that a unification of those branches is desirable, but great care will be requisite before such unification is effected.

The question of transferring ministers from one Conference to another has been a vexed question ever since the Annual Conferences were formed. There is an unwillingness on the part of some of the churches to receive their pastors from among the ministers in their own Conferences. A few brethren have to be sent from Conference to Conference for the special benefit of the said churches. Such a method produces an undesirable feeling among the brethren, and creates class distinctions which should not exist in the Methodist brotherhood. The favored brethren move in a circle of churches, while the rough, heavy work of circuit labor has to be performed by others at great personal sacrifice, with very much less remuneration. How to remedy what seems to be a grievance, perplexes some of the best thinkers in the church. With you the bishops do the work of transferring; hence we have a committee composed of the presidents of all the Conferences, who attend to this business, but at an enormous expense.

Rev. Thomas Crossly, from Port Simpson, British Columbia, is at present in Ontario. He is accompanied by his devoted wife, who is hardly less heroic in the good cause than himself. Their visits to various places have awakened great interest. Mrs. C. especially encourages the formation of women's associations for the support of female missionary teachers. This branch of missionary work is likely to occupy a much more prominent place in the churches of our country than it has ever yet done. A great increase of funds may thus be secured, but suitable female agents may also be easily obtained.

A son of the late Dr. Panthoson is at present in Montreal, and will, it is hoped, devote himself to the ministry. He recently preached in Great St. James Street church to an immense congregation. May the mantle of the father fall on the son!

ONTARIO.

Feb. 9, 1882.

FROM LOUISIANA.

The Louisiana Conference assembled for its fourteenth session, Wednesday, Jan. 25, at Franklin, La., Bishop Peck presiding. This is a pleasant city. In St. Mary's parish, on Bayou La Teche, about one hundred miles from New Orleans, we had anticipated this Conference with more than ordinary pleasure. The pastor of the M. E. Church, South, had called upon the pastor of our church, and claimed the privilege of helping entertain the Conference; and the warm welcome given us by his brother and the members of his church and congregation was truly refreshing. This manifestation of fraternity was not only extended to the Bishop, but to the members of the Conference who must remain when he is gone.

Most of the preachers were present at the opening of the session, and in good health. The reports of the presiding elders showed that their districts had prospered in the salvation of souls, the liquidation of old debts, the erection of several new churches and three new parsonages, the remodeling and completing of a number of old churches, and a general increase in all the benevolent collections. Besides the regular sessions of the Conference, the afternoon and evenings were all given to lectures, anniversary exercises, and preaching. W. D. Godman, D. D., lectured on "Biblical Interpretation;" W. C. Webb, D. D., on "Books and How to Read Them." Both lectures were greatly enjoyed by the preachers and people. But the most remarkable meeting was the anniversary of the Freedmen's Aid Society. The speakers were Rev. Stephen Priestly and J. C. Hartzell, D. D., and both are members of this Conference. Bro. Priestly thrilled the entire audience with the well-told narrative of his own personal experience; while Dr. Hartzell, who has been a member of this Conference since 1870, told his story as no other man in all the churches can tell it. Then came the subscription towards the erection of a building for the New Orleans University, to be called the "Gilbert Haven School of Theology," and in less than thirty minutes these poor preachers subscribed *five thousand eight hundred and ninety dollars!* We shall be pleased to have any other Conference do better, but till they do, the banner must rest with Louisiana.

On the subject of education the general tone and feeling of this Conference are all that could be expected. All seem to feel that they must enter upon a new and more vigorous action on this question. In all cases where the reports of the committee of examination were not decidedly good, the candidates were asked to review their studies. And in cases requiring investigation, the Conference was very careful as to the moral character of its members. There seems to be a growing and strong desire for purity of heart and life among the preachers and people. The use of tobacco is almost universal in Louisiana; men, women, and children, rich and poor, smoke, chew and snuff; but when Bishop Peck asked the brethren who were to be received into full connection in the Conference, "Will you abstain from the use of tobacco?" each gave a prompt answer in the affirmative. The outlook is full of promise. Twenty-seven young men were received on trial, twenty-five were ordained deacons, and twenty-four new appointments were made. We have abundant reason to be devoutly thankful and to rejoice with increasing faith and hope.

Baldwin Mission and Seminary, situated in St. Mary's parish, on Bayou La Teche, about five miles from the city of Franklin, is a new departure. The Seminary is situated in a beautiful spot, and is a deep conviction that God wants him to use some of his property here in the South for educational purposes. He proposes to deed to the Freedmen's Aid Society a certain plot of land containing thirty acres, most beautifully adorned with the greatest variety of shade and fruit trees, upon which there is the old mansion, four cottages, all in neat and perfect order, a substantial brick building with five large school-rooms on the first floor, and a nice chapel on the second, all finished and furnished, that will seat four hundred persons. In addition to the above, Father Baldwin promises to erect a boarding house that will accommodate fifty students. This property, when put in order as contemplated, cannot be valued at less than \$30,000, and is to be kept and used for the education of the white race in this section of our country. Rev. W. S. Fitch, of the North Ohio Conference, was transferred to this Conference by Bishop Andrews, and has entered upon his twofold work as pastor of Baldwin Mission and principal of Baldwin Seminary. Bro. Fitch comes to us highly recommended, and has what we regard one of the most promising fields of Christian labor in Louisiana.

In view of the numerous instances which have been recorded of late of what are called "faith cures," we are not surprised that the subject should create a "literature," and awaken the interest of thoughtful Christian writers. We are all ready to read with extreme much confidence any treatise from the pen of Dr. A. J. Gordon, of the Clarendon Street Baptist Church. He has written in *All Ages*, a treatise upon this subject in a volume just published by Howard Gannett, Boston. 12mo, 236 pp. He entitles his work *The Ministry of Healing; or, Miracles of Cure in All Ages*. He treats the subject both *a priori* and as a matter of fact, discussing the question as to the working of miracles since the apostles' days, the teaching of Scripture as to the relation of prayer to the cure of sickness, the testimony of the church fathers and theologians, of adversaries, and of those who have been healed. He sums the argument up with much candor, leaning strongly to the affirmative, but carefully expounding and guarding the proper of faith, and suggesting the limitations of the subject. We could not accept all the positions of the excellent writer, but find ourselves greatly interested in his studies of the subject. It is certainly the most satisfactory exposition of this view of the question.

Ginn, Heath & Co. publish a new edition of *EMPIRICAL PSYCHOLOGY, or, Science of Mind from Experience*, by Laurens P. Hickok, D. D., LL. D. Revised with the collaboration of Julius H. Seelye, D. D., LL. D. The original work has long been a text-book at Harvard and in other institutions. The new edition has been revised in view of the suggestions occurring in its practical use in classes, and the criticism it had called forth. In its present form it will continue to command the patronage it has so deservedly earned.

G. P. Putnam's Sons, New York, publish, in a thin, neat octavo, *THE BIBLE LECTURE FOR 1881*. It was delivered by Rev. John Williams, D. D., Bishop of Connecticut, before the Faculty and students of Kenyon College and Theological Seminary. The theme of the Bishop was, "The World's Witness to Jesus Christ." He treats this important subject in two discourses. The first lecture considers the coming of Christ, and the second, the influence of Christ's character and teachings upon the civilization and the religious life of society since His death. The subject is discussed in a calm, clear, impressive manner worthy of the theme, as might be expected from the able prelate who prepared the lectures.

Harper & Brothers publish, in a handsome, miniature quarto, a story by William Black, entitled *THE FOUR MACHINES*. It is rarely that lads have such an author engaged in producing their literature, and it goes without saying that the tale is well told, and is a graphic one. It shows how four brave lads struggled to an honorable and independent position from very humble beginnings in social life.

David C. Cook publishes, in an illustrated and attractive octavo, *THE LITTLE SAITH LIBRARY*, by Rev. J. H. Sherman. Into this tract, sold for ten cents, an immense amount of startling facts and figures are crowded, pertinent to the discussion of the great question. It will afford material for many addresses, and is an excellent campaign document for general circulation.

Fords, Howard & Hulbert, New York, issue, in a large octavo pamphlet, a memorial of the late national celebration. It is entitled *YORKTOWN*, and gives the full history of the Revolutionary campaign, closing with the surrender, the incidents of the succeeding treaty of peace, and a clear account of the proceedings at the celebration last fall. The work has been prepared by Jacob Harris Patton, A. M. It will afford a good memorial of the event to be preserved for future reference.

G. P. Putnam's Sons, New York, add to their Transatlantic Novels, *THE DINGY HOUSE AT KENINGTON*—a pleasant, well-told English tale of average social life, with little unnatural or sensational in it, and ending as the reader would have it.

Dr. Vincent adds to his cheap Chautauque Text-books (10 cents each) *ELIOT BRITISH, THE LEARNED BLACKSMITH*, by Charles Northend; *ASIATIC HISTORY*, by China, Corea, Japan, by Rev. William Elliot Griffiths; and *OUTLINES OF GENERAL HISTORY*, by J. H. Vincent, D. D.

Lippincott's for February opens with a home, instead of a foreign, illustrated novel, "On the Gulf Coast," this first article portraying of Pensacola and its harbor trade. Dr. Oswald continues his attractive papers, "More About Pets," showing that even alligators may be tamed. The illustrations to these articles show the same improvement over those of previous years that we call attention to in our notice of the January number. Charles Burr Todd contributes a valuable paper to our early history, describing "The Capture of Derne" by Gen. Gordon, during the Tripolitan war in 1841—a bit of almost forgotten history. The remaining prose articles are all fiction. Rose Terry Cooke has "A Legend," in verse, but the other two prose papers are not worth naming. In the "Monthly Gospel" will be found an interesting account on "The Progress of Mechanical Engraving in France," with descriptions of processes employed.

New Music. From S. W. Straub, 69 Dearborn St., Chicago: *The Pioneer*, a new song, words by Rev. L. F. Cole, music by T. Martin Towne; *Stop Drinking To-night*, or *The Sister's Appeal*, words by Eliza M. Sherman, music by J. M. Sullivan; *Save the Boy*, words and music by Rev. L. F. Cole.

From Spear & Dehnhoff, 717 Broadway, New York, the *May Queen Polka*, by Adolf Hoffman.

From F. W. Helmick, Cincinnati, O.: *Omni-ear!* (comic song), by M. H. Rosenfeld.

The Sun
FIRST QUARTER
Sunday, March

BY REV. W.

CHRIST STILL

I. Preliminary

1. GOLDEN TEXT

2. DATE: AVER

3. PLACE: THE

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Luke 8: 22-25.

II. Introduct

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The Sunday School.

FIRST QUARTER. LESSON X

Sunday, March 5. Mark 4: 35-41.

BY REV. W. O. HOLWAY, U. S. N.

CHRIST STILLING THE TEMPEST.

I. Preliminary.

1. GOLDEN TEXT: "He maketh the storm a calm, so that the waves thereof are still" (Psa. 107: 29).

2. DATE: A. D. 28, the night immediately following the events of the last lesson.

3. PLACE: The Sea of Galilee.

4. PARALLEL NARRATIVES: Matt. 8: 23-27; Luke 8: 22-25.

II. Introductory.

The nightfall had come of a day memorable for its miracles and teaching. The darkness, however, grew denser as the darkness gathered. In their eagerness to catch every word which fell from His lips, and to bring every case of disease to the touch of His healing hand, Jesus saw that He could expect no rest while He remained with them. The boat from which He had uttered most of His teaching during the day was at hand—possibly He had not landed from it—and He decided to use it to convey Himself and disciples to a temporary refuge across the Lake. Having first dismissed the multitude, "they took Him even as He was," with no baggage or preparation, and pulled out upon the Lake, attended by other boats filled with those who had been interested listeners of His teaching.

Seeking "the hinder part," and reclining His head upon the cushion of the sternman's seat, Jesus was soon buried in profound slumber—a slumber which, though sorely needed, was destined to be speedily broken. A sudden and violent gust struck the Lake and lashed its waves into fury. Trained as the disciples were—some of them at least—to the capricious weather of this inland sea, it seemed on this wild night as though the very "prince of the power of the air" was abroad and bent upon their destruction; and their peril soon became extreme. Scarce a word could be heard amid the fierce shrieking of the tempest. Wave after wave swept over them. The boat was rapidly filling, and in danger of going down, and yet Jesus slept calmly on. In their excitement and terror the disciples cried out to Him at last: "Master, carest Thou not that we perish?" Their cry was heard. Rising untroubled and undismayed, and gazing tranquilly around upon the war of the elements, "He rebuked the winds, and said unto the sea, Peace, be still!" Both wind and waters obeyed; the wind died away, the sea became like liquid glass. Then turning to His disciples He inquired, "Why are ye so fearful? Have ye not yet faith?" But a new emotion of fear was excited now, at such a transcendent exhibition of power in their Lord. They "feared exceedingly," and whispered to one another, as with pale faces they baled out the water and bent to their oars, "Who then is this, that even the winds and the sea obey Him?"

III. Expository and Practical.

Verse 35. And the same day (R. V., "and on that day")—the day on which He had uttered the parables of the Kingdom—one of the busiest days recorded in the life of our Lord. When the sun was low—when it was time for the multitude to disperse to their homes, and for the exhausted Teller to seek rest. *Said unto them*—the disciples. *Pass over unto the other side of the Lake* (R. V. go over) *into the country of the Gadarenes*—the last Greek word, says Alexander, being that from which the province east of Jordan took its Greek name of Peraea. The eastern coast of the Sea is barren, rocky, and thinly populated. It afforded a "natural refuge from the active life of the western shore" (Stanley). The language, "Let us go," both here and in Luke, indicates suddenness and urgency, "as though," says Farrar, "in His weariness, and in that oppression of mind which results from the wearing contact with numbers, He could not return to Capernaum, but suddenly determined on a change of plan."

When He had been laboring in the word and doctrine all day, instead of resting Himself, He exposed Himself, to teach us not to think of a constant remaining rest till we come to heaven. The end is a toll, perhaps, but the beginning of a toilsome. But observe, the ship that Christ made His pulpit is the broken vessel of our humanity. What is used for Christ He will take particular care of (M. Henry).

Verse 36. When they had sent away (R. V., and leaving) the multitude—and having dismissed the crowd. How difficult it was to dismiss or leave them, we learn from Matthew's and Luke's accounts. He was three times interrupted before He could depart. They took Him—R. V., "They take Him with them." Even as He was—without delaying for any preparation for their night voyage. In the ship—"the boat," the one probably in which He had been teaching. In that case it appears to have been a small boat, without deck, fitted for oars only, and very crowded if it contained our Lord and the Twelve. *Other little ships*—R. V., "And other boats were with Him." There were plenty of boats on that inland sea. During our Lord's discourse many of these had probably been utilized by the multitude under the great Teacher. When, therefore, His boat pulled away from the shore, they followed. In the subsequent gale these boats appear to have been dispersed.

Verse 37. There arose (R. V., arieth) a great storm of wind—in Luke, "there came down a storm of wind," which corresponds with Macgregor's modern description of "a headlong flood of wind like a waterfall," which he witnessed pouring down upon the Lake; in Matthew, "a great tempest." The gale was sudden and unusually violent. The waves sent into the ship (R. V., boat)—"Having no deck, the boat would be of course 'a sea-sick after sea,'" and would be in danger of swamping. They could not bale out the water as fast as it came in. So that it was now full—R. V., "Inasmuch that the boat was now filling." It was, indeed, humanly speaking, a perilous position. A single sea-bill would swamp the boat and send them to the bottom.

These winds are not only violent, but they come down suddenly, and often when the sky is perfectly clear. I once went in to swim near the hot-baths; and, before I was aware, a wind came rushing over the cliffs with such force that it was with great difficulty I could regain the shore. At another time, when on the eastern side, the sun had scarcely

asleep and heard not the cry of the sufferers; and the disciples are faint-hearted and afraid. And then He hears their prayer, and the storm of the persecution ceases, and there is a great calm, during which the church goes on its way, and men learn to feel that it carries more than Caesar and his fortunes (Ellicott).

3. A storm on the Sea of Galilee.—"While gazing on the suggestive scenery around us, our earnest conversation was suddenly disturbed by a movement among our Arab crew. All at once they pulled in their oars, stepped their mast, and began to hoist their long and very ragged lateen sail. What can the fellows mean to do with a sail in a dead calm? But they were right. There comes the breeze, rippling and roughening the lately glassy surface of the lake. It reaches the water in a right way. A few minutes more, and it is blowing hard. The bending and often-spiced yard threatens to give way, and the tattered leech of the sail seems as if it would rend right up and go away in shreds. To go upon a wind in such a craft is impossible. There is nothing for it but to slack away, and run before it."

And where are we going now? "We are our first inquiry, when things have been got a little into shape. 'Where the wind will take us,' was the reply of the old graybeard, the helmsman. And away we went, the lake all now tossed into waves, and covered with foaming white heads, as if a demon had got into its lately tranquil bosom—an adventure that afforded us a fresh illustration of the reality of those events which the narratives of Scripture relate" (Dr. Buchanan).

4. Carrying out this allegory we may observe (1) Christ's presence does not prevent our ship of life from being endangered; but if He is with us it cannot be wrecked. (2) Our untroubled, but often heartless, reproaches of a seemingly indifferent Christ, "Carest Thou not that we perish?" are always unjust. (3) To timid disciples, who imagine, because of sudden and serious storms, that all is lost for themselves, their children, the nation, or the Church, Christ still says, "Why are ye fearful? How is it that ye have no faith? (4) He does not always bring the help He might, nor as soon as He might. Compare Mark 6: 48; John 11: 6. But He asks us to trust Him, and when He comes and when He carries, when He seems to be watching and when He seems to be sleeping (L. Abbott).

5. The miracles of Jesus, as attestations that the elements of nature were plastic in His hands, are really a new key to the grandest scientific principle in the universe—which is, that God lives and moves and acts in all of nature every instant; and that the whole creation is formed and guided in the interest of the spiritual man, i. e., of the kingdom of heaven on earth. This world is a place for the training of souls in a Christian immortality. All its laws are yet to serve that end. Its evils, sufferings, disorders, its blights and tempests and agonies, are somehow in it. Everything material, visible, and tangible, answers to something, expresses something, symbolizes something. In the soul and its spiritual life, it is hereafter to be developed. Hence Christ must be Lord of life and death, of seas and storms, of diseases and demons, of every mystery and might and secret of created things. "The winds and the sea obey Him." The whole creation, now groaning and travailing in pain together, waits for the redemption, the manifestation of the sons of God (F. D. Huntington, D. D.).

St. Albans District (Vt.) Ministerial Association.

The Ministerial Association of St. Albans District held its last session for the Conference year at Franklin, Feb. 6-8. It was an unusually interesting and enjoyable occasion. The newly-renovated church was very inviting. It was a real luxury to meet with a people so ready in attendance, and attentive in interest, upon the various exercises of the Association. The pastor, Rev. R. L. Morgan, has so far regained strength as to be able to resume pulpit labor. An epidemic of donations during the week prevented quite a number of brethren from being present. T. Trevillian preached Monday evening, G. F. Arms Tuesday evening, and G. F. Buckley Wednesday evening. All were favored with good congregations.

Papers were presented by the following brethren: J. E. Wright, "The Kingdom of Christ on Earth as taught by Christ and His Apostles," proving that the brother is still at home on any theme of that character. Wm. N. Roberts, "Obstacles in the Way of Extensive Revivals." R. Morgan also presented a paper upon the same subject at a later hour of the session. T. Trevillian, "How to make the Preaching of the Gospel more Successful." One of the veterans present suggested that more Gospel preaching would make preaching more successful—a suggestion that will bear thought. C. Wedgeworth, "Popular Amusements—To what Extent may Church Members Indulge in them?" This topic awakened lively discussion of wide range, from the croquet ground to the dance hall, from the children's dominoes to the gambling dens. "On guard!" was the prevailing sentiment. D. H. Bicknell, "Nature of the Future Punishment of the Wicked." This was only a partial presentation of the subject, but was received so favorably that the brother was specially requested to complete the essay and present it at the next meeting of the Association. S. Donaldson, "Extent of Gospel Triumph before the End of the World." Presiding Elder P. N. Granger, review of the "Problem of Religious Progress." The appetite for personal possession of the book itself was much quickened by the reading of this review.

An hour was devoted to a love-feast service Wednesday morning, conducted by the pastor—a season of blessed enjoyment. The brethren of the Conference will unite in the fervent prayers there offered for the full return of Bro. Morgan to his accustomed vigor—that

his ripened experience may long remain an active blessing to the church.

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Much of the distress and sickness attributed to dyspepsia, chronic diarrhoea and other causes is occasioned by humor in the stomach. Several cases have been cured by Hood's Sarsaparilla. Other cures effected by this medicine are so wonderful that the simple statement of them affords the best proof that it combines rare curative agents, and when once used secures the confidence of the people.

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A lady residing in Georgia, whose son was threatened with consumption, wrote to several of our old patients, whose testimonials in favor of Compound Oxygen we had published, asking if these printed testimonials were true. Among them was T. S. Arthur, the well-known author, who replied to her June 17th, 1880, as follows: "Miss M.—In reply to your favor, I will state that the testimonial to which you refer is genuine. From what I have myself experienced and from what I know of the effect of Compound Oxygen in others, I am satisfied that this new remedy is one of remarkable curative power. Your son, I think, can hardly fail to receive benefit. Others, as badly diseased, and suffering for many years, have been cured, or greatly relieved, by this treatment, as you will see by Drs. Starkey & Palen's Report of Cases, which I am well assured are authentic." Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Drs. STARKEY & PALEN, 1109 and 1111 Girard Street, Philadelphia, Pa.

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BARLEY—\$1.15 @ 1.25 per bush.
BEANS—\$1.00 @ 1.50 per bush; \$11.00 @ 12.00 for extra meat; \$14.00 @ 15.00 per bush, for choice family plates.

BEANS—Western and Northern Peas, \$1.75 @ 3.25 per bush; medium range from \$3.75 @ 4.75.
BUTTER—24 @ 47c per lb.
BOLOGNA SAUSAGES—10c per lb.
BEEF—\$1.00 @ 1.25 per lb.
CABBAGES—\$4.00 @ 4.50 per bush.
CARROTS—50c per bush.

CORNMEAL—\$1.25 per bush.
COFFEE—Mixed and choice, 70 @ 72c per bush.
COFFEE—Mocha, 70 @ 72c per bush; Java, 13 @ 25c; Rio, 7 @ 11c; and Maracabo, 10 @ 13c.
CHEESE—Cheddar, 13 @ 14c per lb.
CLAMS—20c per lb.
CITRONS—14c per lb.
COCONUTS—60c each.

CELERY—\$2.00 per case.
CRANBERRIES—\$15.00 @ 16.00 per bush.
CURRANTS—60c @ 70c per bush.
DRIED APPLES—6 @ 7c per lb.
DATES—10 @ 12c per lb.
EGGS—20 @ 25c per doz.

FLOUR—Western superfine, \$4.20 @ 5.00 per bush; common extra, \$3.25 @ 3.75; Michigan, \$4.50 @ 5.00; St. Louis, \$4.25 @ 4.75 per bush.
Figs—Smyrna, 9 @ 10c per lb.
FRENCH PRUNES—9 @ 10c per lb.
HAY—Choice Eastern and Northern, \$20.00 @ 21.00 per ton.

HAMS—12 @ 12 1/2c per lb. for city and Western.
HERRING—10 @ 12c per lb.
HONEY—Choice Vermont, 18 @ 20c per lb.
HOUSE RADISH—10c per lb.
PEPPER—14 @ 15c per lb.
POTATOES—\$1.00 @ 1.25 per bush.
LEMONS—\$3.00 @ 3.50 per box.
MALAGA GRAPES—30c per lb.

MARLOW SUGAR—\$5.00 per bush.
MACARONI—\$5.00 per bush.
MIDDLINGS—\$2.00 @ 2.50 per ton.
MOLASSES—Barbados, 6 @ 7c per gal; Porto Rico, 6 @ 7c per gal.
RICE—\$1.50 per bush.

NETHERS—77 @ 80c per bush.
OATMEAL—Choice, \$5.00 @ 7.75 per bush.
OLIVES—40c per bush.
ONIONS—\$2.50 @ 3.00 per box.
OYSTERS—\$1.00 @ 1.40 per bush.
Lettuce—\$1.00 per doz.

RYE FLOUR—\$5.75 @ 6c per bush.
RYE—\$1.00 @ 1.25 per bush.
RICE—Carolina, 6 @ 7 1/2c per bush.
RAISINS—Louis Muscatel, \$2.50 @ 3c per box.
RAISINS—California, \$2.50 @ 3c per box.
SARDINES—10c per box.

SCALLOPS—\$2.00 @ 2.50 per bush; Red Top \$2.50 @ 3c per bush; Clover, 8 1/2 @ 9 1/2c per bush.
SPINACH—\$1.50 @ 1.75 per bush.
SUGAR—Powdered, 10c @ 12c per bush; 9 1/2c coffee crushed, 6 1/2 @ 7 1/2c per bush.
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SWEET POTATOES—\$6.00 per bush.
SARDINES—10c per box.
THREE—10c per bush.
TEAS—Japan, 16 @ 35c; Hyson, 17 @ 35c; Imperial, 20 @ 45c; Gunpowder, 20 @ 45c; Oolong, 15 @ 35c per catty.

TURNIPS—\$2.00 @ 2.25 per bush.
TOMATOES—Native, 15 @ 20c per case.
VEGETABLES—10c per lb. for salads.

REMARKS.—The Butter market is very firm, owing to a light supply, and prices are advancing. There is a general feeling that none but the choice lots of Cheese will advance much above present quotations, as the stock in hand is about equal to what is likely to be the consumptive demand for the present and the time when new cheese will be on the market. Flour and Grain are firm, at unchanged prices. Owing to the heavy imports from the Eastern continent, the market for Potatoes is unusually low, and the price for Potatoes is unusually low, and the price for Potatoes is unusually low.

ADD 10c to each of the above prices for freight and cartage to New York, and 2c to each for freight and cartage to Boston.

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ZION'S HERALD.

WEDNESDAY, FEBRUARY 22, 1882.

If we aim to know just what God's Word teaches, and that Word abide in us, we shall not only be fearless in our opposition to sin wherever and in whosoever it is found, but we shall be wise to improve every opportunity for getting and for doing good.

In regard to all matters of speculation and inference, all subjects which are debatable, we may be as decided as we please in the expression of our belief, but we need to be cautious about asserting our knowledge. A man may say with any degree of emphasis: "I think thus or so," or "I believe this or that," but a man needs to be very sure of his own heart and judgment before he permits himself to say of any debatable point: "I know that I am right."

We are all creatures of prejudice, and as such we are apt to have our peculiar ideas and standards of character and duty. If men do not come up fully and at once to those standards and ideals, we are ready to cast them off from our fellowship and sympathy. We make no allowance for their defects of education, or for any other unfavorable circumstances in their case. We place them on our Procrustean bedsteads, and we cut off or stretch out every man to match that. If we could only see that moral conviction is a plant of very slow growth, we should probably have more patience in our methods of work.

The modern agnostic, who like the ancient Pyrrhonian glories in the alleged impossibility of knowing anything about the supernatural, is well answered by that Roman poet who wrote:—

"He that says nothing can be known, o'erthrows
His own opinion, for he nothing knows,
So knows not that."

But better far than this epigram is John's experimental response to agnostic doubt: "Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit."

The nearer one lives to God, the more profound is one's humility, and the more keen one's sense of unworthiness and shame. As such an one approaches the light which irradiates the throne of God's holiness, his past sins, sinfulness, perversity, and demerit appear so black, so shameful, so inexcusable, as to seem almost unpardonable. Then he asks, "How can it be, Thou heavenly King, that Thou shouldst me to glory bring?" It seems impossible that he can be saved. But, turning to the Word of God, he finds the apostle, after confessing that he was once foolish, disobedient, deceived, a servant of divers lusts and pleasures, malicious, envious, hateful and a hater of others, declaring that it was "not by works of righteousness," but by kindness, love, and mercy that God had saved him and his fellow-believers. Then the shame-stricken believer's faith revives. "Enough," he cries, "sins like mine have been forgiven. God's mercy in Christ is infinite, and it saves me!" Thus his humility and shame beget increase of gratitude, praise, hope and joy. Wrapping himself in the unspeakable mercy of the holy Jesus, he smiles and weeps and shouts,—

"Jesus' blood through earth and skies,
Mercy, free, boundless mercy cries."

"The rich man's wealth is his strong city," saith Solomon. Yet this, observes Lord Bacon, is only "in imagination and not always in fact." The reply of the old Baron Rothschild to a friend who complimented him on his happy condition, shows that the possessor of great wealth not unfrequently feels most keenly that it is at best a very unsatisfactory good. "Happy I am!" exclaimed that owner of many millions. "What happiness, when just as you are going to dine you have a letter placed in your hands saying, 'If you don't send me \$2,500, I will blow your brains out!' Happy! I am! Surely, such a man could not be happy; neither are many more modern rich men happy, for, though not disturbed by threatening letters, they are yet subjected to annoyances which constantly nag them; to cares which oppressively

burden them; to anxieties which gnaw like rodents at the roots of their peace. We may be assured, therefore, with Bacon, that he who thinks his wealth to be a "strong city," is the victim of an imagination which may find its dissolution when, like Aladdin's palace, it suddenly disappears. God only is man's "strong city."

The spirit of the age is tolerant of men who, while teaching some leading truths, pride themselves on being disseminators of manifold minor errors. Carlyle, who was pre-eminent for skill in writing much error with a little truth, apologizes for such teachers by saying: "You take wheat to cast into the earth's bosom. Your wheat may be mixed with chaff, chopped straw, barn sweepings, dust and all imaginable rubbish; no matter. You cast it into the kind, just earth. She grows the wheat. The whole rubbish she silently absorbs, shrouds it in. The yellow wheat is growing there. The good earth is silent about all the rest, has silently turned all the rest to some benefit too, and makes no complaint about it." This is very plausible, but not conclusive in favor of teaching error. It is, in fact, only half true as an illustration; for though the "good earth" may shroud the chaff, she will just as surely nourish the seed of weeds contained in the rubbish. And the hearts of men having greater affinity with error than with truth, will certainly prove so rich a soil for the false teachings of a partially unsound pulpit, that like weeds those erroneous teachings will grow in such luxuriance as to choke the truth. Hence, though a good man may be tolerant of men whose preaching is a compound of truth and error, he will neither support them nor apologize for their destructive practice. He knows that Satan has no more effective servants than teachers who glory in preaching an adulterated Gospel.

THE BIGOTRY OF IT.

This is a bad sounding word which we place at the head of our present writing. We are becoming somewhat familiar with it, however, in these days, and it loses a little of its horror. Still it has a very unpleasant sound, and can be used with considerable effect under certain circumstances. It affords very much the same species of militant weapon as the loud-sounding Chinese gong and the vessel of very bad odors, in Oriental armies. It is freely hurled against the editors of religious papers and against churches which take cognizance of any serious variations from their accepted, traditional, denominational creeds.

It is used at times when the circumstances seem to give special significance to the word, and an outside community, without examination, almost involuntarily accept the charge. Persons not friendly to revealed religion, and some that are in a degree, begin at once to generalize and to say: "It has always been thus with an organized church. It is the same old inquisition, the dungeon, the torture, the stake, and the fire; only the church can no longer wield the civil arm, and can only pronounce her ecclesiastical anathemas and drive the offender from her pulpits or sacraments."

Especially were a somewhat talented young man, with good forensic parts, although his scholarship may be limited, with intellectual quickness and considerable imagination, with great self-reliance, prefers his own judgments to the well-established opinions of others, rather prides himself on his independent views of Biblical exposition and doctrine, and draws around him an interested crowd who are entirely satisfied with his interpretation of revealed truth—in such an instance any hesitation to support so popular a preacher, any movement to question the soundness of his opinions, or the possible result, in the long run, of his free utterances, is esteemed either an act of pure bigotry or of malignant jealousy.

Now both of these bad tempers may really exist. There are narrow, ignorant and perverse minds to be found in all Christian bodies, both in the pulpit and in the pews. The failure in the proper pronunciation of Shiloheth will bring any man under their ban. No manifest usefulness or piety affords the slightest compensation for any technical failure to enunciate the long-accepted formulas of truth, with persons of this description. There are, also, jealous persons, who look with unhappy eyes upon the crowds drawn to the ministry of popular men and stand ever ready to decry their merits and to denounce their supposed heresies. But in the great majority of instances of those whose orthodoxy has become an open, if not a decided, question, whose utterances lay them continually open to criticism, and who feel themselves driven—although no formal charges have been made against them or summons to trial have been sent them—by a settled and persistent sentiment, from the pulpit and the church to which they belong, there is no such exhibition of unkindly bigotry or of malicious jealousy. The men of this class have usually been the petted young men of the denomi-

nation; great forbearance has been exhibited toward them in their reception into the ministry; their unsettled views have been treated with leniency; their best friends have sought to guide them in their studies and aid them in adjusting their doctrinal views; they have been rapidly brought forward and have been invited to conspicuous pulpits; large indulgence has been shown towards occasional rash and imprudent statements; but all this has been in vain. Both the generosity of the church, and the popular favor shown them, have been misconstrued. There has been no effort or study on the part of the young preachers to bring themselves into harmony with the doctrines they have once formally and solemnly accepted and promised to proclaim, but they have used their opportunities to bring their audiences to their own views at whatever peril to the church at whose altars they minister.

But why should they not do so? Would you have them hypocrites? May not the church be wrong, and they right? Ought we to be afraid of the truth, whatever effect it may have upon our creeds or denominational consistency? These are the questions they ask. They think the people are with them. They are catholic in spirit and not bigoted, but our chief ministers and our editors—they take narrow views, these men are disposed to say, unworthy of the nineteenth century, exhibiting the blind dogmatism of the dark ages. Now, we need not be afraid to look this charge in the face, and to respond to it without fear and without denunciation. Of course there can be no such body as a church, beyond one congregation, without some common ground of faith; there can be no united action for the spread of Christianity upon the earth; there can be no great catholic charities, unless some positive, accepted, Scriptural foundation of uniform belief can be found. Look at our neighbors who bear the title of "Liberal" Christians. They hesitated at first to accept within their fellowship Theodore Parker; but the charge of bigotry conquered all Christian scruples, and now there is really no such body as a Unitarian Church. There are many independent congregations bearing a common title, but every shade of unbelief can be found among them; and as little harmony of action as of doctrine is secured. Has this body been made more active in the great work of human elevation, has it developed a higher order of personal piety and beautiful self-sacrifice, since every man has become a law unto himself? Can any one say, conscientiously, that it would be better to break down the fellowship of the Methodist Church, and thus destroy all its united effort for the world's evangelization and Christian culture? But its unity of action depends upon its substantial unity of faith. The perpetuity and wider spread of its great charities and schools of intellectual training can only be attained by the perpetuation of a common faith and the preservation of doctrinal harmony. It is not out of unkindness to any man that thoughtful and honest believers desire, for the sake of human society and progress, to preserve the bond of faith and harmony that now unites nearly two millions of Christians in doctrinal covenant and evangelical service for the Master. What is one, or what are a hundred men compared with such a result as this?

We say it without any personal application, that we have rarely known these "liberal" doctrinal divergencies to grow out of the necessities of the religious life. They are almost always purely speculative, or at least intellectual. Men do not start out on their personal lines of doctrinal interpretation because they have received broader spiritual views, richer baptisms of the Holy Spirit, or because they seek a higher form of personal consecration to the work of saving lost men. In almost every instance it has been simply to proffer a broader interpretation of the grace of the Gospel, which will include, without much spiritual distinction, larger masses of men within the folds of their fellowship. The men themselves are not, in any respects, apostles—examples of self-forgetfulness and sacrifice for the good of others. They are popular declaimers, amiable men enough socially, but rarely leaders in any great purely religious reformation like that of Luther or Wesley. They never draw around them a spiritual class, holy and devoted to Christian work.

The charge of narrowness and bigotry might more appropriately, often, rest at the door of some of these men who esteem themselves to be persecuted by editors and leading persons in the church. They deliberately denounce, as lacking charity and breadth of faith, not one, indeed, but thousands, of persons whose pure lives cannot be questioned, and whose

intelligence certainly seems equal to that of their critics. It is in a very different sense than when first uttered—"Athanasius against the world!" They form a creed and declare all that fail to accept it narrow, superstitious, wedded to traditions and unworthy the Christian name. We can think of no arrogance more sublime than this. It is not a catholic spirit; it is simply the incarnation of intellectual pride—the canonization of self!

EGYPT AND HER TROUBLES.

Egypt can now realize the truth of the old proverb that "troubles never come singly." Aside from all her complications with her people at home, and clamorous creditors from abroad, she has a new foe to meet in a threatened plague from Mecca. In this famous resort of Mohammedan pilgrims the cholera has been unworriedly spread all over Egypt and Northern Africa. To prevent this, as far as possible, a great pilgrim camp has been formed at El Wedj, in Northwestern Arabia, where nearly seven thousand persons are now in quarantine, and where numbers are dying daily, so that the most alarming tidings are arriving in Egypt as to the spread of the plague.

But while the pilgrims are confined in this camp, the most inefficient measures have been adopted to relieve them. There are but little organization and oversight, and very faulty discipline among the pilgrims or the care-takers. Exasperated at this neglect, the pilgrims have attacked several European physicians sent thither to care for them, and three entire caravans are reported as having escaped the cordon of the quarantine, and as being now on their way to great centres with the cholera in their midst. Most of these parties will first make their way to Egypt and Syria, carrying death with them. The government is now sending out skirmishing bands to intercept them, but these are too scanty on account of the troubles at home, in which the military are largely engaged.

The danger, therefore, is great, that the cholera may be spread over a wide expanse of territory; for it is now clearly demonstrated that this disease is carried by its victims, and does not travel of itself or choose its own routes; it follows watercourses and main lines of travel because these are the frequented ways. In 1869 it started in Kiev, in southern Russia, and spread to Moscow, and thence to Nijni-Novogrod and St. Petersburg on the north, and the Caucasus and Persia on the south and east. A year later it appeared in all northern Russia and Germany, and thus by steamer to the ports of England and across the sea to us by emigration. And this fact constitutes the present danger, for bands of pilgrims are now on their way from Mecca to all the Indies and Central Asia, to inner Africa, Senegal and Zanzibar, as well as to Syria, Asia Minor and Turkey. The fatality of the disease is greatly enhanced by the fatalism of the Mohammedans, who think it the greatest good fortune to die on a pilgrimage to Mecca, and therefore take no precautions to prevent its ravages.

Nearly all the pilgrims that throng to Mecca from the four points of the compass put themselves into a favorable condition to fall victims to the plague. Their usual habits are broken up; the change in the food is sudden and radical, and is nearly always poor and insufficient. In the summer the pilgrims indulge in much unripe fruit, and in the cool season they nearly starve, living sometimes for days on strong coffee, or simply by smoking hashish. This irregularity and the sudden change of climate are enough to produce disease in the land journey. And when they proceed by water from certain ports, it is even worse; for on the steamers from Suez or Aden they suffer great privations, but in the miserable Arabian sailing dhows, in which they are packed like herring, they suffer from the elements and great delays in storms or calms, and have the worst of food and water.

Many of them thus arrive in Mecca in the most debilitated condition, and all ready for disease. But even where they are well, the crowds that gather there from the most distant regions produce a pest by the absolute neglect of sanitary precautions. In Egypt and Turkey a quarantine is kept up on the journey thither; but from the side of Persia and Arabia all is open and exposed. During the height of the pilgrimage Mecca itself becomes one great offal heap. It is not a healthy city, in the first place; the water is all bad except that of one well, which is sold at a high price. Several specimens of it, brought to a European physician for analysis, were declared by him to be simply "bottled cholera."

Some of the customs of the pilgrims while there, tend to make the

matter worse. Among these is a pilgrimage to the Mount of Arafah, where all true believers must sacrifice a ram as a souvenir of Abraham. Three thousand were thus recently killed in one day, their blood saturating the soil, and most of the remains being merely covered with a thin layer of earth. The stench at times becomes so great that men can only go near the place, or even out into the city itself, by filling the nostrils with cotton. Thus Mecca becomes a veritable cholera-nest, and a danger to the world, with the present ready modes of travel. A few years ago there was an international sanitary conference held in Constantinople, with a view to securing measures that would confine the disease to its own limits. The police regulations were confined to Turkey and Egypt as immediate guardians; but their loose and inefficient management is no protection against these fanatical hordes, and thus the danger is again at their doors, and through them prepared to wander over the highways of Europe and the world.

Editorial Items.

Eight of the leading ladies, best known in this vicinity as the able and eloquent advocates of suffrage for women, such as Miss May, Mrs. Howe, Mrs. Livermore, Lucy Stone and others, unite in a very earnest appeal, in behalf of the women of the State, to the present Legislature, for municipal suffrage. They base their plea upon the fact that they are members of these corporations, contributing a large annual sum in taxation to their support. They plead the example of Scotland and England, where municipal suffrage is exercised, and of the territory of Wyoming in our country where the experiment has been successfully tried. They also refer to the pronounced opinion in its favor, of Gov. Long, in his late message. In view of the importance of the movement, the ladies therefore earnestly request all editors who recognize the justice of this measure, to aid its passage by friendly support of it in their columns. All the more earnestly do we ask this co-operation, because women have no votes and no power to carry the measure themselves. We also call upon clergymen, laymen, and influential persons, men and women, in all parts of the State, who approve this measure, to aid it by speech and pen, now, before it comes up in the Legislature, that this body may feel the support of their constituents behind their own action."

A still more eloquent plea was made before the Social Temperance Club, last Friday, by Mrs. Foster, for the proffer of suffrage to woman, to permit her to defend her home and children from the seductions of the saloon and the poison of alcoholic drinks. These women are in earnest. It is much easier to disregard their prayers than to answer their arguments.

One suggestion of the Prison Commissioners of Massachusetts, in their report just made to the Legislature, contains a recommendation worthy of careful consideration and immediate action. They find among the 561 male prisoners in houses of correction in the State, 129 but twenty years of age and under. The jail is simply a school of vice, in which young prisoners lose their self-respect, secure the worst associates, and take advanced lessons in crime. In both the jails and State Prison there is little but the Sunday services, of a reformatory character, to influence the lives of the convicts. The inmates seem to be abandoned by the community to inevitable ruin, while preying upon the peace and property of the State. In the State of New York a successful experiment is being tried at Elmira with a reformatory prison for young offenders. Our commissioners recommend that the new portion of Westboro Reform School, now entirely unoccupied and well adapted to such a work, should be devoted to a reformatory prison for the youngest and most hopeful of these prisoners. It would not seriously disturb the portion of the main building occupied by the Reform School, or interfere with the family houses of the institution. This plan seems to us better than to break up Lancaster and remove the boys to that institution. With small expense, under very favorable circumstances, the experiment can be tried of seeking the recovery and reform of young men, whose age in crime, as well as years, and whose other conditions, give promise of yielding to wise moral, industrial and religious discipline. We heartily hope the plan may be consummated.

The tourists who have availed themselves of the excursions arranged by Dr. Tourjée, in the last four years, to the number of two hundred and fifty, assembled for an annual reunion at the Vendome, last Wednesday evening. It was a very pleasant occasion. Enough of the company for each year were present to make the gathering a delight to every delegation; and the presence of the Doctor secured a common introduction of the different parties to each other. An elegant supper was provided, which was fully discussed after a period of interchange of social courtesies. The remainder of the evening was devoted to short speeches from members of the different companies. Mr. Samuel G. Curry was called to the chair, and showed his eminent fitness for such a place and such an hour of mutual congratulations. The speeches were characteristic after-dinner addresses, short and reminiscent. The representative speakers all bore unqualified testimony to the pleasure and profit of their transatlantic trip, to the forgetfulness of all the incident infidelities of such a tour, and to a lively recollection of its perennial sources of enjoyment. The Doctor's proverbial modesty must have been put to a severe test during the evening. He certainly has ample encouragement, simply as the organizer of an excellent missionary and sanitary service, to continue his annual expeditions.

The Social Temperance Club, which meets monthly in Wesleyan Hall, is a success every way. It has discovered the way to secure a good attendance at rousing, practical temperance meetings. It is said that all armies "move upon their bellies." Certainly the temperance host, although abstinent as to drinks, does not disregard this vital organ. An excellent dinner assures a full table and an interested audience. All classes of temperance reformers meet at this happy festival. The largest liberty of speech is permitted, without the loss of time and temper in acrimonious debates. Last Wednesday capital addresses were made by Rev. Mr. Gifford, Mrs. J. Ellen Foster, Mr. Morse of Canton, Hon. J. M. S. Williams, and Rev. Mr. Cook. Miss Mosher also gave a fine recitation. It is rarely, in these days, that so much enthusiasm is awakened in the discussion of the practical aspects of the temperance question. The Club affords a fine opportunity for the different laborers in the field to become acquainted with each other, and to bring the various and often divergent forces of the reform into somewhat fraternal relations.

To perpetuate the interest awakened in the divorce question and turn it to practical account, a New England Divorce Reform League has been organized, with ex-President T. D. Woolsey, LL. D., as its president, and Hon. Israel Washburn, Jr., and Hon. John D. Long as vice-presidents. Rev. G. A. Jackson has been appointed recording secretary, and Rev. S. W. Dike, whose addresses have done so much to awaken the community to the enormity of the growing abuses of the marriage relation, aided and perpetuated by unwise State legislation, has been chosen corresponding secretary. As soon as funds can be secured, this officer will devote his time to the reform. While we are urging forward the national government to suppress polygamy in Utah, a practical commission of the same kind, in the color of law, among ourselves, will, for consistency's sake at least, demand our notice, and call for vigorous efforts for its abatement. The other officers of the Society chosen at the public meeting held a week since in this city are: Treasurer, W. G. Benedict, esq.; executive committee, Dr. Rev. Benj. H. Paddock, Pres. M. H. Buckham, Rev. G. L. Demore, Prof. W. C. Robinson, Pres. J. L. Chamberlain, Rev. George Harris.

The society proposes earnest action, and will, we doubt not, have the hearty co-operation of the Christian public. Reports of the progress of divorce reform work during the past year, presented by Rev. Mr. Dike, showed that the interest of the public upon the subject was increasing, and that there was a special call for this work at the present juncture in our national affairs. The executive committee was instructed to complete the provision for the salary of the corresponding secretary as soon as possible, and to place Mr. Dike in the field immediately thereafter. It was also voted to cause circular letters to be sent to the clergymen of all the parishes in New England, asking that their sermons on the approaching annual Fast Day be upon "The sins of our people, not only in Utah, but throughout the nation, with respect to the marriage tie; the imminent danger therefrom, and the crying need of a universal reform." The following new members were elected: Hon. P. C. Cheney, Rev. James Thurston, Dr. Rev. W. H. H. Bissell, D. D., Rev. O. P. Emerson, Rev. Daniel Dorchester, D. D., Rev. E. Robinson, D. D., Rev. C. H. Spaulding, Rev. J. P. Bodfish, G. C. Shattuck, M. D., Hon. S. A. Green, Rev. Alvah Hovey, D. D., Rev. B. K. Peirce, D. D., Prof. S. E. Baldwin, Rev. A. G. Sage, D. D., Charles Dudley Warner, Hon. Geo. W. Phillips, Hon. John B. Page, Rev. H. B. Rogers, Rev. G. S. Dickerman, Wm. G. Benedict, esq.

BRIEF MENTION.

—Six kinds of wine at the President's banquet! Insatiable archer! (Arthur) could not one suffice?

—The Book Committee at their meeting in Cincinnati fixed the salaries of bishops, agents and editors at \$3,500, with an additional \$1,000 each for rent.

—The publishers of the New York Observer earnestly desire subscribers to forward to them their last receipt for payment of annual subscription, as their mailing list and accounts were lost in the late terrible fire.

—The Book Committee have ordered the distribution of \$15,000 from the profits of the business of the Concern, among the several Conferences in proportion to their membership.

—Somebody sends us a bona fide programme of a "Grand Loan Exhibition" in behalf of a church with the letters M. E. before it. It was to last eight days. One of its most conspicuous "side shows" was "a calf with two perfect heads!" We recommend Barum to go for it at once for his great "moral show."

—Another college mischief-making epidemic has broken out, and even the seminaries have caught the malady. The whole-some application of something better than paternal college law has in several instances been somewhat successfully applied. A little jail as well as fine might not be a bad prescription for these college measles.

—Eben Shute, Tremont Temple, has for sale a full and very interesting report of the Third International Sunday-school Convention held in Toronto, Canada, last summer. It affords an abundance of rich illustrations and suggestions for all Sunday-school workers. Single copies 25 cents.

—A minister is a man and a citizen as well as a preacher. He has an inalienable right to be a stalwart in politics and to have his personal heroes for private political worship. It is, however, not nice, as it appears in newspaper literature, to read an ostentatious laudation of a conspicuous politician, and an

extravagant declaration of a political creed, uttered at a public dinner, from the lips of a consecrated teacher of religion.

—Rev. Egerton Ryerson, D. D., an eminent Canadian Methodist minister, well known in the United States, and for a long time superintendent of education of the Province of Ontario, died in Toronto, last Sunday, aged 78 years.

—A quarter-of-a-century anniversary of Sumnerfield M. E. Church, Brooklyn, N. Y., was held on Sunday, Feb. 19th, next Sabbath. Bishop Foster preached in the morning, and Dr. Reid in the evening. A pleasant and profitable church life this finely situated and intelligent Christian body has enjoyed. May the remainder of the century be even more grateful and useful!

—Dr. Tiffany, of Arch Street, Philadelphia, lectured last week to gratified audiences in Taunton and in Waltham. He has prepared fresh and instructive, as well as entertaining, lectures. No speaker is more acceptable to our New England audiences. He can fill a few more calls this season if early application is made to him.

—Humboldt's Library, No. 29, embodying a valuable and interesting contribution to natural science by Andrew Wilson, Ph. D., upon "Facts and Fictions in Zoology."

—G. W. Owen, in a pungent pamphlet, sharply reviews our Indian policy, and indirectly pleads for justice and Christian treatment in behalf of the race. The appeal is published by A. Williams & Co., Boston.

—In its weekly form, *The Gospel in all Lands* is the freshest, fullest and most attractive domestic paper that comes to our office. It is catholic in character, setting forth with equal zeal the missionary work in all Christian fields. It is published at \$2 a year, by Eugene R. Smith, Bible House, New York.

—The Boston Medical and Surgical Journal has an elaborate and suggestive professional article upon "Guileless," by one of the experts who gave testimony at its trial. It is illustrated by four halftones of the head and face of the murderer, taken in different positions.

—If the *Christian Standard* really desired to know where Zion's Herald stands on the "holiness question," it had but to read the last paragraph in the editorial criticism. Words could not possibly make the position more plain.

—Rev. Albert B. Simpson, 15 Bible House, New York, issues the second monthly number of his very handsome religious periodical, *The Word, the Work, and the World*. It is full of good things in both the home and foreign missionary and religious departments. \$2.50 a year. A cheaper edition of a portion of the work is published for \$1 a year.

—Probably the modern theatre never received such a raking fire as in a late discharge from the pulpit of Rev. Dr. Herrick Johnson, of Chicago. The execution seems to have been terrific. The atmosphere of the city is still full of splinters. The notable sermon and following letters have been published in a tract by F. H. Revell.

—The death, last week, of Bishop W. M. Wightman, was not unexpected, but no less a matter of regret and an occasion for widespread expressions of sympathy and appreciation. An honored and faithful bishop of the church (South), an accomplished scholar, an earnest and eloquent preacher of the Gospel, a devout Christian, he was justly held in high estimation wherever known. He has long been a sufferer, but has borne his afflictions with quiet and resigned heroism, exhibiting through the whole both the beauty and the power of holiness. He was elected bishop upon the Synodical Convention of 37. His family—she was a daughter of Capt. Geo. S. Glover—resided originally in Roxbury.

—The death of the cultivated and esteemed wife of Gov. Long called forth a hearty sympathy from many personal friends and from the State generally. Both Houses of the Legislature passed a very appropriate resolution of respect and sympathy, after short addresses by their respective presiding officers. Mrs. Long has been an invalid for some time, and has of late alternated between great feebleness and hopeful improvement. Her suffering but happy life closes at the early age of 37. Her family—she was a daughter of Capt. Geo. S. Glover—resided originally in Roxbury.

—Our hearty respects, Editor Cashman! Upon the resignation of Dr. Hartzell, editor of the *Southeastern Advocate*, in order that he might give himself wholly to the important work of the Freedmen's Aid Society, our old and excellent friend, Rev. L. P. Cashman, formerly of New Hampshire Conference, was elected editor in his place, by the Book Committee at their late session in Cincinnati. He will make a good one.

—It becomes us to speak modestly of the barbarism of bull fights in Spain when we have the fights of human bullies heralded through our great newspapers over the land and drawing together thousands to see two men disfigure each other with their fists. The only element in our favor is that it is contrary to law. Would that the victor might suffer the well-deserved penalty!

—The reports of the directors, secretary and librarian of the New England Methodist Historical Society, read at the annual meeting in January, with accompanying documents, have been published in a neat pamphlet. It forms a valuable and interesting document, showing the excellent work accomplished by the society thus early in its history.

—Every citizen feels a just pride in the elegant town which President Arthur administers the hospitalities of the White House; but only a throb of pain and a blush of shame followed the ostentatious announcement, that at his late reception his guests would be entertained with six kinds of wine. We should think this might almost raise the color on the fair face of the portrait of Lucy Hayes hanging upon the wall of the President's mansion. It certainly enhances, in the hearts of the temperance people of the United States, the rare virtues of this beautiful and honored lady, to read such a telegraphic item.

—The 1st birthday of Rev. Dr. Coggeshall occurred on Saturday, Feb. 18. His friends at Cottage City, Martha's Vineyard, held a little festival on the occasion, and made the venerable but still vigorous minister happy by very kind words and grateful symbols. The Doctor never wrote with more vigor than at present, and his wonderful memory of the incidents of the incidents of nearly three-quarters of the century, rarely betrays him. Long may he live to enjoy the respect and love of his many friends!

—The Book Committee at Cincinnati found the financial condition of the book business good—the house at New York showing a net profit of \$68,000, and at Cincinnati of \$25,000. The official papers were all flourishing, except the one at Atlanta, and the continuance of this is made to be dependent upon its keeping within the General Conference limitation of indebtedness. The Depository at Atlanta was closed. A very vigorous discussion over all the modes and conditions of the business coming under their supervision was had. Evidently the committee

tee did not look upon appendage to the Church.

—Dr. Vincent has been elected Moderator of the General Conference of 1882. It is of course, in connection with a delightful of several weeks. Other special teachers W. D. Bridge is to teach in the theological photography, to tell what is not assembly" than any and pluck!

—The *Homes* published in Randolph in New York by the Bishop of the last Chaldean parlements of photography, exposing it is by far the best of excellent illustrations for temptations for any

—A circular, showing received, shows a constant for twice and a half. Under that appropriate by three hundred, must be made to justice to the honor, directly dependent many of the smalling their assignment, especially generous.

—We learn of the very path of Rev. A. L. S. was in the womanhood—also accomplished you abruptly, but Friends all over to love the family, will tend to this hour of sorrow.

—We have received probably from the minister's family, last action of the ing the salaries, whether the case, reaches the case, especially of will files. The writers we would publish a nundrum, if it was the plea was made \$200 a year to give it up! Who are open.

—The National of Deafness Ator careful examination, nel Sexton, of N the commissione result is of the ear is the various incidents, tending to life, discussed at len published in sonation.

—Senator Ed and timely action, upon the "Trial," which was criticism upon will read for the other article "Progress of the Noyes; " Trial "True Lesson Fiske; "Law of J. Harsho; " (so the writer of A. B. Palmer; Dow, upon the isolation."

—The elegant G. Ebers upon a serial A. C. C. has reached The three latest "Architectural Country between of the Nile."

—The press or illustrated most finished well as the m Egypt. It is p thirty in all work is at 186

—The quites Ko—the teacher at Harvard Co much surprise years for which nearly expiring with his family won the respect of acquainted with a intelligent and c in the institution come quite gen the educated ac cinity. Hee dren, who hav of the friends will be sent to

—It entirle ability to see t escape criticism term "pessimism" torial upon "As the Advee As answer to human mind unhappy that undoubtedly note. There nothing good because it with subscriber drop speaks approv these refer been made sition of those the universe, living. If thee that was is on account of work, we can be was "not he was"

—Rev. K. voted evangel vice of the Y-chusetts, in Nebraska. him we notice son of of is associated of the work. Bro. T. mail, a branch in diameter, by a beaver in It looks ac hatched at subscriptions twice as larg this month in with twigs a deepen the wa he builds his plastered with his tail, as sord post pounder, his stakes, ca

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As Seleucus narrates, Hermes described the principles that rank as whole in two myriads of books; or, as we are informed by Manetho, he perfectly unfolded these principles in three myriads six thousand five hundred and twenty-five volumes. . . . Our ancestors dedicated the inventions of their wisdom to this deity, inscribing all their own writings with the name of Hermes. — *Jamblicus*.

Still through Egypt's desert places
Flow the lordly Nile,
From its banks the great stone faces
Gaze with patient smile;
Still the pyramids imperious
Pierce the cloudless skies,
And the Sphinx stares with mysterious,
Solemn, stony eyes.

But where are the old Egyptian
Demigods and kings?
Nothing left but an inscription
Graven on stones and rings.
Where are Hermes and Hephestus,
Gods of eldest time,
Who their secrets held?

Where are now the many hundred
Thousand books he wrote?
By the Thaumaturgists plundered,
Lost in lands remote,
In oblivion sunk forever,
As when o'er the land
Blows a storm, the Nile's river
Sinks the scattered sand.

Something unsubstantial, ghostly,
Seems this Theurgist,
In deep meditation mostly
Wrapped, as in a mist.
Vague, phantasmal, and unreal
To our thought he seems,
Walking in a dream ideal,
In a land of dreams.

Was he one or many, merging
Name and fame in one,
Like a stream, to which, converging
Many streamlets run,
Till, with gathered power proceeding,
Ampler sweep it takes,
Downward the sweet waters leading
From unnumbered lakes?

By the Nile I see him wandering
Pausing now and then,
On the mystic union pondering
Between gods and men,
Half believing, wholly feeling,
With supreme delight,
How the gods, themselves concealing,
Lift men to their height.

Or in Thebes, the hundred-gated,
In the thoroughfare
Breathing, as if consecrated,
A diviner air,
And amid discordant noises,
In the jostling throng,
Hearing far celestial voices
Of Olympian song.

Who shall call his dreams fallacious?
Who has searched out or sung
The unexplored and spacious
Universe of thought?
Who, in his own skill unfinding,
Shall with rule and line
Mark the border-land dividing
Human and divine?

Trismegistus! three times greatest!
How thy name sublime
Has descended to this latest
Progeny of time!
Happy they whose written pages
Perish with their lives,
If amid the crumbling ages
Still their name survives!

Thine, O priest of Egypt, lately
Found I in the vast,
Weed-encumbered, sombre, stately
Graveyard of the Past,
And a presence moved before me
On that gloomy shore,
As of a wild, that o'er me
Breathed, and was no more.

— H. W. LONGFELLOW, in *The Century*.

WORDS OF WEIGHT FROM INDIA.

GATHERED BY REV. C. F. HARD.

It seems wonderful that thirty years of editorial labor for the *Bombay Guardian* have not caused weariness to the pen of Rev. George Bowen, the president of the South India Conference of the Methodist Episcopal Church at its recent session at Bangalore. In hot months or monsoon the vigor of the editorials never declines. As some look into the papers for the weekly market prices, so do many missionary workers, of each denomination, and many laymen, watch for the weekly editorials, the wise and kind criticisms of the *Guardian*, for a conscientious standard of judgment concerning passing events or permanent institutions and customs.

In a late number, in his notes on the International Sunday-school lessons, we see a definition of idolatry which is very different from the imagination of many among us that it is simply a mistake in the simplicity of an "untutored mind." "Idolatry is man's device to shield himself from contact with the living God. The religious instinct in man does not allow him to shake off all reference to the authority of God; hence the resort to idolatry, which allows men to appear to themselves religious at the same time that it enables them to follow their own inclinations. The frightful representations of God found among the heathen do not prove their ignorance of God, but their unwillingness to have to do with the living and true God."

In the din of the discussion as to Revision, some may like to hear what an accomplished scholar, on the other side of the globe, has to say about "the new Greek text of the New Testament." Mr. Bowen states his view that "in very much that is being written with regard to the Revised Version of the New Testament, the most important point of all is overlooked, viz., How far is the Greek text, of which it professes to be a version, the genuine text of the sacred writers? The translation may be more or less felicitous, and is likely, on the whole, to convey the meaning of the original; but if a mistake has been made in determining what Greek text to follow, the book will be to that extent misleading, withholding from us what God gave, or giving what was not from Him. When the Sinaitic Codex was published by Tischendorf, we ventured to express

the opinion that it was not safe to allow the testimony of the great body of manuscripts to be set aside by that of two or three uncial manuscripts, supposed to be of higher antiquity, but still separated by several centuries from the time of the apostles. It seems to us a long time since the invention of printing, but the interval is not much greater than that which elapsed between the writing of the Gospels, and the age in which these ancient codices are supposed to have been written. Since the appearance of the New Revision, we have reiterated these cautions, and we are glad to see that persons much more competent than ourselves are writing in a similar strain. . . . The theory of Messrs. Westcott and Hort leads them to reject the last twelve verses of Mark. But every reader who will consider the matter, must perceive that it is in the highest degree improbable that Mark would terminate his Gospel with such a verse as this: "And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid." The passage is found in the Peshito and in all the old versions. Irenaeus, who lived two centuries before the date of the oldest of the codices, refers to the 19th verse of the 16th chapter of Mark as being at the close of Mark's Gospel in his day. His testimony is really the testimony of the church of the second century to that effect. It is constantly found in the most ancient lectionaries. This evidence is set aside because the MSS. of the lectionaries are comparatively modern. This is not really the question. The question is, When were these lectionaries, or selections of passages for Sunday reading in the churches, adopted? The same ones seem to be in universal use, and their institution must have been of high antiquity. The fact is, that a prejudice was entertained against the concluding portion of Mark's Gospel, because it was supposed not to be in harmony with the other accounts of our Lord's resurrection. Mark writes very briefly, and his narrative does not aim to be complete. There are lacunae, or gaps, to be filled up from the other evangelists. Not noticing this, some supposed that he was stating things as consecutive which were not really so.

In the same valuable number (that of December 3, 1881) the editor holds up a side light to the Brahmo-Somaj, in an article on "Young India and Patriotism." "Among Hindus, caste has generally usurped the place accorded in other countries to patriotism." "The subjugation of the whole of India to British rule has been the occasion of the upspringing of India into national existence, and the English language is fast supplying the people of the different districts with a common organ of communication." "The horizon of their thoughts and aspirations is enlarging, and the intensity of interest, formerly given to family and caste matters, is now extended to the interests of India as a whole. This is a remarkable sign of the times. No more surprising revolution has perhaps been witnessed anywhere than that to which we refer. It is owing partly to this unification of India that Brahmo-Somajism has been enabled to extend itself from Calcutta to other parts of India." "A thousand years might have gone by without the development of anything like patriotism in India, if India had been left to itself. Caste and patriotism are as opposed to each other as day and night; a good deal more so, for day and night exist in happy conjunction; let us say, as bane and antidote. When the unification of India by the English government began to be, Brahmoism saw its opportunity and came in to save men from embracing the Christian faith—the faith of the foreigner—by offering something indigenous, Vedic and so Hindu, yet adapted to universality. We believe that the new-born feeling of nationality or patriotism has had more to do with the favor shown by our educated friends in the different presidencies to Brahmo-Somajism, than anything else."

This writer is one of the worthy forty-six preachers in the South India Conference, the development of Rev. William Taylor's work since the first Episcopal Methodist was enrolled in 1872 in that territory, where now we have nearly half a hundred charges, with 22 churches and eight parsonages valued at \$10,000 rupees, and with 2,040 members and probationers. The annual contributions are 150,000 rupees; the day scholars number 800. Ten preachers have entered on trial, one being a Doctor of Divinity—the distinguished Hebrew and Greek scholar, A. G. Fraser. Fourteen of the Conference are sons of India. The religious care of the 350 in Miss Aus-

tey's famous faith orphanage has been accepted. The Wesleyans of Bangalore have given a cordial evening reception. The fraternal delegate from the North India Conference has represented the brotherly feeling that fuses the hearts of all Episcopal Methodists in India; and hundreds of natives have been converted and have joined the South Conference. All this is a good basis for the expectation that at the next session in Calcutta next November, praises will ascend to God for still wider successes.

WE HAVE THEM YET.

BY EREN E. REXFORD.

We wonder why so many lives
End when we count them just begun;
This faith against our sorrow strives,
The shadow leads into the sun.
We miss them sorely, but we know
That, some way, it is better so.

Oh, strange indeed the ways of God!
Our narrow knowledge scans in vain,
From these low ways in which we plod,
His ways, and strives to make them plain.
But what He does we know is best,
And we can trust Him for the rest.

I stand beside a vacant place
With thoughts too deep for human speech;
I miss a dear, familiar face,
And hands that mine no more can reach;
And yet, though heaven I cannot see,
How near its dwellers are to me!

What solemn feelings stir the heart
In thoughtful moments such as this!
So near, although a world apart!
A loving word, a tender kiss,
Will almost bridge the distance o'er
Between our world and God's green shore.

For us, perhaps, the coming years
Are freighted with life's pain and loss,
And bitter gifts of toil and tears;
But then, the crown above the cross,
We tremble, face the way ahead;
While they stand face to face with God.

Oh, weep not for them! They are best
Beyond what we can comprehend;
We cannot understand a rest
Like that God gives them, without end.
Love will not let our hearts forget,
And so, though God's, we have them yet.

SITTING-ROOM CHRONICLES.

BY MRS. G. W. SCOTT.

Mrs. Joslyn evidently had a burden on her mind. When I entered the sitting-room, she was going through the usual list of questions with scrupulous faithfulness, asking for particulars respecting grandmother's last attack of neuralgia, and Aunt Ruth's cold, and also complimenting Marcia's charming organ voluntary last Sunday. She even gave my new winter hat a word of commendation, but all the while the "supreme motive" was imperceptibly charging the atmosphere, until we all felt that we were simply waiting for preliminaries to close, as a congregation waits for the sermon. At length she cleared her throat, turned to mother, and said:—

"Well, Sister Palmer, how are we going to raise money for the church this winter? Something must be done; and I came in this afternoon to talk the matter over."

We were relieved to find there was nothing more serious pending.

As there was no immediate reply, she continued: "Of course, as president of the Ladies' Aid, I feel anxious. There is our debt hanging over us like a volcano, and we ladies are as indifferent as the people that used to live on the sides of that mountain—you know what I mean—where they got buried under the lava. Now, there is no reason why we shouldn't have as good success in raising money as other churches, if we'd only work for it."

"Very well," said mother. "What can we do?"

"Why not have a course of lectures?" suggested Aunt Ruth.

Mrs. Joslyn made a gesture of disapproval. "It costs more than it comes to. All the men that our people want to hear, think they must have twenty-five or fifty dollars besides their traveling expenses, and we can't make it pay. You know enough about Aspiroton, Miss Thorpe, to appreciate that; for while our people like a first-class lecture, they're not willing to pay a first-class price for it."

"Have you ever made a real effort in that direction and failed?" asked Aunt Ruth.

"No, I can't say that we have; but I know we couldn't raise much money that way."

"Why don't you have a real old-fashioned donation drive?" queried grandmother in her earnest way.

"It isn't for the minister, it's a debt," said Mrs. Joslyn; and grandmother nodded gently, and whispered, "We used to pay our church bills as we went along when I was young;" while our president continued: "Now I'll tell you what my plan is. A friend of mine from Compromise has been visiting me, and she tells me they have just been holding a remarkably successful church fair. I won't tell any particulars to-day, but they cleared over five hundred dollars! We must have a meeting of our officers, and try to arrange such a fair here. Why, I tell you I am ashamed to know that Compromise, with a church so much smaller than ours, should do so much better than we ever dreamed of doing."

"You think this is a case of 'provoking to good works,' do you?" asked Aunt Ruth; and Mrs. Joslyn answered: "Why, yes, that is the idea exactly;" but if she had been as well acquainted with Aunt Ruth's "infections" as we are, she wouldn't have felt especially flattered.

"Well," said mother, slowly, as though she were measuring something in her mind, "I suppose you will have the subject fully discussed before taking any steps."

"Of course," said Mrs. Joslyn, "and

I wish you would let us come here to-morrow afternoon. I can send my Jennie round with notes to all the officers. You see, I feel the need of advice; and your sister, having been all over the country, must know a great deal about fairs; and if we come here, she can talk to us."

Of course mother assented to the proposition, and our president departed. Aunt Ruth told mother that she thought she was not in favor of such things in the church; but mother soon explained that she felt sure there were too many sensible women in the executive committee to make it possible for Mrs. Joslyn to carry her point; and she told Aunt Ruth that she must prepare herself to make a plea, not for, but against, the project.

Marica had been in the room during the last of the conversation, and I was surprised to hear her say that really she "didn't know but it would be rather nice to have a fair, it had been so dull here lately." Yes, it has been rather quiet; and though I never thought of opposing mother before, when I saw Aunt Ruth looking at Marica in a sort of superior way, I joined right with her and said I, too, thought it would be nice. We have lots of girls who can make fancy work, and there's nobody that can get up better suppers than our ladies can. But it seems queer enough to have a "divided house." It is Aunt Ruth's fault, though—trying to have us see everything just as she does.

The committee meeting is over. All the officers were present—Mrs. Joslyn and Mrs. Hyde, the Parker girls, Mrs. Rice, our minister's wife, Miss Applebee, the treasurer, and Mrs. Langton. I am secretary. Most of the officers are vice-presidents. We always have a large number, so as to give as many as possible an office. We first received the "president's" message. She told us all about the fair at Compromise—how it was held three evenings, with supper and the "string band," every night. Then they had tables for the sale of all kinds of fancy work, and books, and pictures, and knickknacks. They had a post-office, and a grab bag, and a diamond ring, and a "Jacob's well." Aunt Ruth inquired if they had a "Jew's walling place." Mrs. Joslyn thought not, but she might have one! Mrs. Hyde said she would never consent to a fish-pond and grab-bag in our church.

"But we are not obliged to imitate Compromise in everything, of course," said Mrs. Joslyn. "The best part is to come. Now listen. They had a silver ice-pitcher and goblets donated by one of their rich men, to be voted to the most popular minister, and a gold-headed cane for the most popular lady, and a beautiful gold watch for the best lady teacher."

There was a little stir after that speech, and I couldn't help thinking how nice it would be if our Miss Hale could get such a prize. But Mrs. Joslyn was only at the beginning of her real triumph.

"And, ladies," said she in a low tone, "ladies, Mr. Johnson, our jeweler, has told me that if we have a fair, he will give a present in silver that will be beyond anything they had in Compromise, to be voted to the most popular minister in our town."

I couldn't help looking at Mrs. Rice, for I thought how perfectly splendid it would be for her to get such a present. All for nothing; but she was looking out of the window, and I couldn't tell whether she was pleased or not.

"I could tell you some other things that are probable, but I guess that's enough for to-day. And now we want to hear something from every lady, and let every one be free to speak her mind."

As usual, no one spoke, and so Mrs. Joslyn turned to Mrs. Rice, and asked what she thought of church fairs. Mrs. Rice seemed very much embarrassed (maybe she caught a glimpse of that possible silver), but answered that her husband and herself had never favored them, because they had noticed that there were nearly always differences of opinion among the ladies of the church, which gave rise to considerable trouble. And her husband believed they interfered with the religious interest. Mrs. Joslyn laughed, and said we must show Mrs. Rice that we weren't so easily disturbed; and passed on to the Parker girls. Pluma said that she always agreed with the majority, and was always willing to do her part, but she hoped nothing would be done to injure "the cause." Phemie agreed with Pluma, as she always does. Mrs. Hyde said she didn't like the fuss of a fair, but if we had the church debt for breakfast, dinner and supper, as she had, we would say, anything to raise money. She was sure her husband wouldn't pay another dollar toward church expenses, but he was always ready for a good hot supper, as everybody knew; and so, while she wished there was some other way, she didn't see as there was, and we must remember that five or six hundred dollars was quite a nice sum. Mrs. Langton sat next, and she said she did not believe it was just right to have the church used for things that weren't mentioned when it was dedicated, but maybe she was old-fashioned. She was sure Libbie would like it ever so much. Libbie had just been complaining that there wasn't anything going on. We all know that she exists for "Libbie," so it was no surprise to hear her talk so. If my mother gave up lectures, and concerts, and rides, and new dresses for me, I wonder what kind of a girl I would be.

We all felt anxious to hear Miss Applebee's opinion, for she is rich, and has considerable influence. She spoke quite decidedly, and said she would rather give twenty-five dollars than to have a fair, but she wasn't going to oppose the majority when the vote was taken, even if it didn't please her to vote with them.

"No, but there is always a feeling of obligation after receiving a favor, and I think the church ought to be entirely free from everything of that kind."

"Aunt Ruth," said Marica, "would you let Mr. Johnson put any money in the collection if he came to church?"

"That is different, my dear. But I think we need not worry over improbabilities."

We all knew his habits, and had to smile, even though Marica looked vexed. "But, dear friends," continued Aunt Ruth, "church work is something so sacred, that it seems to me we women ought to be very careful to inquire what the Head of the Church would have us do. As Mrs. Joslyn intimated, I have seen much of these efforts to raise money. Every expedient and invention ever thought of in that line, it seems to me, I saw in a certain debt-burdened church in the West. The church was sold at last by a sheriff, but that was nothing compared with the ruin that had been wrought among the membership. It was only after being a long while in the valley of humiliation that they saw the least success, temporarily or spiritually. It does seem to me, Mrs. President, that with all the talent you have in this church, there might be something very entertaining and remunerative arranged which should avoid all the objectionable features of ordinary fairs."

I am very sure Aunt Ruth was about to say more, but Mrs. Joslyn laughed merrily at that moment, and cried out: "O spare us! Spare us! We shall think ourselves worse than the heathen if you go on like this. Why, my dear Miss Thorpe, we are Christian ladies, and expect to keep an eye upon everything, so as to prevent all excesses. I am as horrified as you are when I read of the expedients sometimes adopted. Why, I read of a church that had a shooting match as one attraction, and the targets were on each side of the pulpit! I said to my husband, 'What are we coming to?' But, really, ladies, I have heard some facts about our church debt that alarm me. We must raise some money. We can do it through this fair. We shall have the sympathy of outsiders, and their money. We shall have some handsome donations, and we can make it a grand success. Now, it is late, and we must take a vote. All that are opposed to holding a fair, raise their right hands!"

Wise, unparliamentary Mrs. Joslyn! Only mother and Mrs. Rice voted. Aunt Ruth, of course, is not a member. "Now, all in favor."

Mrs. Hyde, the Parker girls, and Marica raised their hands promptly, while Mrs. Langton half raised hers, and then pretended to wipe her lips so as not to be counted.

"We decide to have it. Now, don't let's have any discord because we can't agree. We'll try it this once as an experiment, and if there's any harm, we'll never do so any more," and Mrs. Joslyn looked so good-natured upon the disturbed faces, that they could not suppress an answering smile. She drew her handsome wrap about her, and readjusted her furs. "Now, look out for busy times the next three weeks," said she, nodding at us, and then our tongues were loosened, and there was the usual chatter that follows a business meeting.

Mother looked at Aunt Ruth questioningly after the ladies were gone, but she only said: "You have a regular diplomat in Mrs. Joslyn, haven't you? Don't think I feel a bit disturbed, Mary, because I do not. If I can't have my way, I know there must be a reason for it."

I went out after Marica then, and heard no more. I asked Marica what made her act so, and why she seemed to oppose mother and Aunt Ruth, and what interest she had in a fair anyway? She just tossed her head a little, and said she was "tired of being so awfully good." She was going to let Aunt Ruth see that we girls had some life and independence of our own. This didn't seem one bit like Marica. Something is troubling her, I know. But if she leads I shall follow, for that's been the way from the beginning. I can say right here on paper that since Aunt Ruth came, we have had little talks about in awhile, and Marica has said some things that were admirable.

Aunt Ruth seems to wake up all that is good in one. I wonder if Marica feels as I have—that if we keep on talking this way, we shall have to do some things that we have never done, and that none of the other girls do. We both belong to the church, but—well, I shall do as Marica does, anyway!

For Young and Old.

Bits of Fun.

It is supposed that the reason the sailor returns after many days is because "he was bred on the waters."

"Empty is the cradle, baby's gone," Smith has it, "was the way an unobscuring meat-dealer's advertisement read."

"Will you tell me," asked an old gentleman of a lady, "what Mrs. —'s maiden name was?" "Why, her maiden aim was to get married, of course," exclaimed the lady.

An irritable man, who was annoyed in an omnibus by the lady who sat next to him coughing violently, exclaimed, "That's a very bad cold of yours, madame." To which she meekly replied: "I know it, sir, and I am sorry for it; but it's the best that I've got."

A hard case: Mr. Maloney: "Now look here, Bridget, I can endure this no longer. I've worn that little Snip's old gaiters for months and months, and now you've got to get the washing for a longer-armed man, or get a shorter-armed husband."

"Where's the molasses, Bill?" said a red-headed woman sharply to her son, who had returned with an empty jug. "None in the city, mother. Every grocery has a large board outside with the letters chalked on it: 'N. O. Molasses.'"

Moribund husband (to aesthetic wife): "Well, Jennie, the doctor says I must soon leave you. Do not grieve; I have provided handsomely for you in my will. You will keep my memory green, won't you, my love?"

Asthetic wife (sighing): "Dearest, I will; and I will see that your grave is kept green also (reflecting), but not one of those horrid bright colors. A nice olive-gray green, with an old-gold tombstone, will look too awfully lovely for anything."

Some years ago, an editor at the South, wishing to congratulate General Fillow after his return from Mexico as a battle-scarred veteran, was made by the types to characterize him as "a battle-scarred veteran." The indignant General rushed into the editorial sanctum, demanded an explanation, which was given, and a correction promised in the next day's paper. The editor of the feelings on the morning when, as if to heap horrors upon horror's head, he found the General styled, in the revised paragraph, "that battle-scarred veteran!"

"You may talk about your men," said one rustic to another, on a rainy-day, the other day; "but we've got a woman over in Alabama who takes a pie." "Kinder close, is she?" "Close! Why last month her husband died—fourth husband, mind—and I'm blamed if she didn't take the doopnote of the front door, had his age added, and then nailed on to his coffin. Said she, 'Gee, I wish I was wanting a new name on the door soon, anyway.'"

Gems of Thought.

It is not enough to smell the flowers of Christianity; we must pick its fruit. It is not enough to taste its sweets; we must sow its seed.

Far out of sight, while yet the feast enfolds us,
Lies the far country where our hearts belong;
And this bliss is naught more wondrous told us
Than these few words, "Thou shalt be soiled."

Flowers will grow on graves, and so on the graves of our buried hopes and earthly joys may grow the sweet flowers of Christian faith, love, gentleness, and peace. Death may nourish life.—*Methodist Recorder*.

Sin does not produce evils in us all at once any more than grace begets angels. There is an infancy in evil as well as in good, and it is often hard to tell the imp from the cherub. But each surely matures. We must check or cherish it early, or the demon will grow and the seraph perish.—*Christianity Today*.

Lord, for the erring thought
Not into evil wrought;
For the heart from itself kept,
Our thanksgiving accept;
For the heart from itself kept,
Our thanksgiving accept;
For the heart from itself kept,
Our thanksgiving accept.

Beauty is akin to joy, and the beauty of heavenly things has the same effect of making us unworldly. Much of worldliness consists in mental and moral atmosphere; and the beauty of divine things, bringing with them their own special joy, surrounds us with a supernatural atmosphere, which assimilates our inward life to itself after a time.—*Faber*.

Do not shorten the beautiful veil of mist covering childhood's futurity, by too hastily drawing it away; but permit it to be of early commencement and of long duration, which lights up life so beautifully. The longer the morning dawns remains hanging in blossoms of flowers, the more beautiful the day.—*Richter*.

A human soul is very like a violin. Both are capable of producing the most exquisite harmony, but in learning to bring out the harmony, both often produce the most torturing discord. Some who did fearfully torturing work at first with the violin, have turned out, in the end, excellent players. Some fearful disagreeable young people, and even older people, have, in time, turned out very pleasant and useful. Our chief business here is to learn to use us, and so to produce harmony. True pity puts us in tune and teaches the use of the powers. The power we are one with the music, scraping and sawing, and get at the real music of life, the better for all concerned. Some people never are done with these.—*Golden Rule*.

LOVE'S WISDOM.
Upon the sacred feet of Him she loved,
She poured the spikenard oil, and kneeling there,
She wiped the dear feet with her flowing hair.
And when the wise and cautious ones reproved
The wasteful deed, saying, "It had been hooved
Tee to have given this to the poor," He said,
By His great heart of loving kindness led,
"Nay, child, hide not who by such love is moved."

Tempest and flood and flame are better far
Than even shrunken streams, or breeze-
less dunes,
Or safe, cold heartless. The wisest fears that
The soul from generous deeds, the years
and nays,
Dieted by a selfish worldly wisdom, are
Never so wise as love's unwise ways.
—*Adams*.

THE DOLL'S MISSION.
Yes, Fido ate Annabel's head off;
I really suppose she died;
And Dora has swallowed her eyeballs;
And Claire has a crack in her head.

But Eva has gone on a mission,
A regular mission, not fun;
She lives at the hospital yonder,
And wears a gray dress, like a nun.

As soon as I heard of the children,
The poor little sick ones, you know,
With nothing at all to amuse them,
I knew 'twas her duty to go.

I loved her the best of my dollies;
Her eyes were the loveliest blue;
But doing your duty, most always,
Means something you'd rather not do.

And when I remember the children,
So tired, and lonesome, and sad,
If I had a house full of dollies,
I'd give them the best that I had.

—*Our Little Ones*.

FROM OUR MISSION ROOMS.

Mexico. — Rev. Hermann Liders died at Puebla, Mexico, Jan. 17, 1882. He was a native of Germany, who settled in Mexico several years ago. He had the advantage of an excellent education in early life, and two years passed in our Mexican seminary at Puebla under the instruction of Mr. Drees, well fitted him—his heart being in the work—for service as a preacher in our mission. After the removal of Mr. Drees to Mexico City, he had entire charge of the Puebla circuit and Boys' Orphanage. He had been failing in health for some months.

Japan. — Rev. C. P. Long gives the following interesting account of the origin of the Cobleigh Seminary at Nagasaki: "Two years ago when I was taking leave of my friends in the chapel of the East Tennessee Wesleyan University, on the eve of my departure for Japan, 'a certain poor widow' placed in my hands two dollars, saying, 'I would love to do more for you, but this is all I have.' Not feeling disposed to use this widow's mite for my personal benefit, I resolved, after prayerful reflection, to make it the foundation of a school in Japan. Accordingly, I wrote private letters to brethren in the various Southern Conferences, asking them to assist me in accomplishing my purpose. Liberal responses came from both North and South, and in a few months the two dollars grew to \$500. This sum, increased by grants from the mission, soon became \$1,200, with which we have erected during the past year, on a magnificent location overlooking the ancient city of Nagasaki, and its far-famed bay, a beautiful, two-story house, 40 by 50 feet, containing twelve splendid rooms, which I now set the Society to accept and recognize as 'Cobleigh Seminary,' in honor of the poor widow who gave me the two dollars, and in memory of her lamented husband, Rev. Nelson E. Cobleigh, D. D., LL. D., my old friend and teacher. Twelve young men have already matriculated and are studying English, Chinese, and their own language, with good success. All are required to recite a lesson from the Bible each day. The prospects for the school are all that we could hope for."

Norway. — Rev. J. H. Johnson writes the secretaries: "Our chapels and churches are crowded with people who hunger and thirst after the truth as it is in Christ Jesus. Our Sunday-schools are taking hold of the children and young people among us as never before. Our love feasts, prayer-meetings and class-meetings are becoming more and more interesting and better appreciated. From every part of the work cheering reports are coming in, testifying that sinners are being saved, and the people of God made to realize richer baptisms of the Holy Spirit."

China. — Dr. Young J. Allen, of the M. E. Church, South China mission, whose letter to Superintendent Hart on the educational movement in China was recently published, is going on with the collegiate enterprise in Shanghai. He has been entrusted with this work by the Southern Board. The building is nearly completed, and others will soon follow. The Chinese subscribe liberally. We are rejoiced that what is being accomplished by our brethren, and also at these tokens from other quarters that our own educational projects in China are on the right track and likely to move on with grand success.

South America. — Bishop Harris was expected at Montevideo about the 15th of January. Messrs. Milne and Cornhill, at our last advice, just returned from that place from an evangelistic tour, which many Bibles were sold and many tracts distributed. The largest audience-room in Montevideo was crowded with Sunday-school children and their friends on the occasion of the Christmas festival. All was under the direction and inspiration of Senor Guidi, who says our correspondent, "promises to be the Dr. Vincent of this mission."

At Buenos Ayres, Argentine Republic, an appropriate and earnest popular demonstration took place, Sept. 25, in memory of President Garfield. On Sunday, Oct. 1, memorial services were held in the Methodist church in that city. Rev. Mr. Thomson, the devoted and energetic preacher in charge of the Spanish mission there, delivered a discourse in English in the morning, and the same in Spanish at the evening service, from the text, 1 Chron. 16: 31.

Immigration Statistics. — The enormous immigration into the United States during the past year from various countries in Europe is a matter that greatly concerns the churches, and stands in intimate relations to our domestic mission work. The latest account received from the Statistical Bureau at Washington

Farm and Garden.

CLOVER AND WHEAT.

BY HENRY REYNOLDS, M. D.

The wheat crop is the most important grain crop raised in this country, and will probably remain such so long as wheat continues to be the staple article of food for millions of our people. The desirableness of increasing the yield of this important crop is apparent. The cultivation of clover for promoting the yield of the wheat crop, is worthy of the most attention that it has received. The researches of European experimenters have clearly shown that the clover crop is the best preparation for the wheat crop. A good clover sod contains the best fertilizers for the promotion of a good growth of wheat. Practical farmers in England have found that they obtained the best yield of wheat from seed sown on clover sod, and some of the farmers in America, having been led to try the same method, have found that like results followed.

A farmer in one of the Southern States experimented with a field of twenty acres of scarcely average land which would not produce more than ten bushels of wheat per acre. It was ploughed and sowed to wheat. Four quarts of clover seed were sown upon each acre, and one month later, fifty pounds of plaster per acre. The seed and plaster cost a little over one dollar per acre. When the wheat was harvested he obtained a yield of ten bushels per acre. The following year the clover was cut for hay and yielded about two tons per acre, and a second crop was taken for seed. The second year the field was ploughed and sown to wheat. The wheat yielded twenty bushels per acre, or twice as much as it did before the growing of the clover. Four acres of the best of the field yielded twenty-five bushels of wheat per acre. A western farmer found by continued cropping the productivity of his land was diminishing, and tried clover for renovating it. By alternating his wheat with clover, in six years he doubled the yield of wheat.

The good effect of clover as a preparation of land for wheat was shown by an experiment made by Messrs. Lowes and Gilbert of England. Upon an unmanured portion of their experiment field they sowed clover which the following year was cut for hay, and the ground ploughed and sowed to wheat. The wheat yielded 29 1/2 bushels per acre, while wheat on another portion of the field, which had been sown to wheat the preceding year, yielded only 15 1/2 bushels. Thus the clover crop had the effect to increase the production of wheat fourteen bushels, or almost double it. The clover roots left in a field after clover hay has been cut contain a large amount of nitrogen, which promotes the luxuriant growth of wheat. Dr. Voddar has computed that the roots from an acre of clover which had yielded four tons of hay, would contain one hundred pounds of nitrogen which would be more than sufficient for the subsequent wheat crop. A crop of wheat yielding twenty-five bushels per acre would contain in grain and straw about forty-six pounds of nitrogen, or less than one-half what would be contained in an acre of clover roots. In speaking of the beneficial effects of clover as a preparation for wheat, Dr. Voddar says: "Indeed, no kind of manure can be compared in point of efficacy for wheat to the manuring which the land gets in a really good crop of clover. The farmer who wishes to derive the full benefit from his clover hay, should plough it up for wheat as soon as possible in the autumn, and leave it in a rough state as long as is admissible, in order that the air may find free access into the land, and the organic remains left in so much abundance in a good crop of clover be changed into plant food; more especially, in other words, in order that the crude nitrogenous organic matter in the clover roots and decaying leaves may have time to become transformed into ammoniacal compounds, and these in the course of time into nitrates, which, I am strongly inclined to think, is the form in which nitrogen is assimilated, *per excellence*, by cereal crops, and in which, at all events, it is more efficacious than in any other state of combination wherein it may be used as a fertilizer." In the use of clover the farmer has already means of greatly increasing the yield of his wheat field, improving the fertility of his farm, and adding to his fodder crops. The growing of clover is worthy of more attention from farmers generally.

Aburn, Me.

FREEDMEN'S AID REPORT.

BY REV. R. E. HISSER.

The Fourteenth Annual Report of the Freedmen's Aid Society (1881) is full of facts concerning our great Southern mission. It opens with an article from the corresponding secretary, Dr. Rust, on the general work of the year. Number of teachers employed, 91; number of pupils taught this year, 3,212; number of schools in operation, 20; amount of raised collections, \$44,258.63; amount raised outside of Conference collections, \$49,117.89; collected and disbursed during fourteen years, \$987,243.38.

Christman Hall of Clark University, Atlanta, Ga., has been completed during the past year. The building cost \$30,000, \$20,000 of which was paid last year and \$10,000 this year. A College of Carpentry has been established here, under the supervision and patronage of Bishop Warren. The new building of the Centenary Biblical Institute, Baltimore, Md., has been dedicated. It is 65 feet square, has three stories above the basement, and costs over \$30,000. Clark University has been relieved from debt by the payment of \$3,616. At Wiley University a plain building has been

erected at a cost of \$1,800. These and similar facts indicate care in management and a healthy and vigorous growth.

Nine of the principal schools are reported by the professors in charge. These reports coming from persons actually engaged in the work are especially interesting. We cannot mention them in detail, but we present a few general facts. The great work of these schools is to educate teachers and preachers for the ignorant and degraded masses around them. In this work they are remarkably successful, a single institution sending out over a hundred well-trained teachers every year. These schools draw in the best intellect of the country around, and convert the greater part to the work of God, one school having only two students who are not Christians.

These schools are in need, first, of larger and more suitable buildings; second, of various school appliances; and third, of money to aid poor students. These wants are all real and urgent, as any one may see who reads these reports through. Reasons for sustaining and enlarging our white work in the South are stated very clearly and forcibly by one who has a thorough acquaintance with our work in that section. We advise all who are interested, not only in the welfare of our church, but also of our nation, to read them.

A very valuable feature of this report is the "Map of Illiteracy in the United States," which it contains. By aid of this map one can perceive at a glance the different degrees of illiteracy in the various parts of our country among the people ten years of age and over. In the South are very large sections where the illiterate embrace over 60 per cent. of the population.

The address of the assistant corresponding secretary, published in full in this report, is at the same time appalling and inspiring—in appalling from the facts of illiteracy and degradation which it presents, and inspiring from the array of statistics which indicate success in the work. It should be carefully read and pondered by every lover of humanity.

The anniversary addresses of Bishop Andrews and Dr. Newman are of the usual high order for such occasions. The latter's table, "showing comparative population and enrollment in the public schools of the recent (16) slave States, with total annual expenditure for the same in 1879," is well worth a half hour's study and thought.

The whole report is well arranged and printed, and does the Society and the church great credit. No one can look it through without being made to feel that our mission to the South is a magnificent one.

"CAMP-MEETING JOHN ALLEN'S" BIRTHPLACE.

The following is an extract from the journal of the late Hon. William Allen, esq., of Norridgewock, Me., giving a description of the log-house in which "Camp-meeting John Allen" was born. After giving an account of the hardships and difficulties of the removal of a large family from Martha's Vineyard to a dreary spot in the interior of Farmington, Me., he gives a graphic description of the situation, and especially of the log-house:—

"September 29, 1792, we boys, with an Indian to pilot us, went to see our new habitation in the woods, two miles from and beyond any other house or habitation. We found it in a rude, forbidding, desolate-looking place. The trees about the house and opening were mostly spruce and hemlock. The farm was cut down on about five acres. A strip forty rods long and twenty wide, up for wheat as soon as possible in the autumn, and leave it in a rough state as long as is admissible, in order that the air may find free access into the land, and the organic remains left in so much abundance in a good crop of clover be changed into plant food; more especially, in other words, in order that the crude nitrogenous organic matter in the clover roots and decaying leaves may have time to become transformed into ammoniacal compounds, and these in the course of time into nitrates, which, I am strongly inclined to think, is the form in which nitrogen is assimilated, *per excellence*, by cereal crops, and in which, at all events, it is more efficacious than in any other state of combination wherein it may be used as a fertilizer." In the use of clover the farmer has already means of greatly increasing the yield of his wheat field, improving the fertility of his farm, and adding to his fodder crops. The growing of clover is worthy of more attention from farmers generally.

Aburn, Me.

Springfield District (Vt.) Ministerial Association.

The public services opened Monday evening, Jan. 30, at Brownsville, with a sermon by G. E. Smith, from Acts 24: 25. This was followed by a service of prayer, an excellent spirit of grace prevailing.

Tuesday morning, after devotional exercises conducted by Bro. A. L. Cooper, the election of secretary and other preliminary business. Bro. J. E. Knapp presented a paper upon the subject, "The Existence and Powers of Satan." Bro. Little also presented a paper upon substantially the same theme. Both papers were excellent, and elicited profitable discussion. Rev. M. V. B. Knox of the New Hampshire Conference, and Bro. Bunnell of Claremont, N. H., were introduced, and invited to participate in the exercises of the meeting. Bro. Reynolds gave a well-written paper on "Future Punishment," which was followed by a prolonged discussion. Bro. Spencer presented a paper discussing the question, "Can a man called of God to the work of the ministry legitimately occupy any other relation to the church than that of the pastorate, when able to do effective work?" The essayist took strong ground upon the negative side of the question.

On Tuesday evening a missionary anniversary was held, under the new order, in the presence of a good audience. Elder Spencer presided, and Rev. Bro. Bunnell, of Claremont, N. H., opened with prayer. Bro. A. L. Cooper, A. J. Hough and M. V. B. Knox gave the addresses, all of which were convincing and eloquent presentations of the theme. Bro. Knox presented the cause of the W. F. M. Society, giving the origin of the movement, the necessity for it, the present aspect of the work, and the collection was taken and presented to the West Windsor auxiliary of the W. F. M. Society.

On Wednesday Bro. F. W. Johnson presented a well-written paper on "Sanctification." The topic was further discussed by Bro. A. L. Cooper and others, to the spiritual profit of all present. A paper was presented by G. E. Smith, entitled, "Some Reflections upon a Noble Life." Bro. A. L. Cooper presented a strong paper upon "Modern Phases of Evolution." Bro. L. O. Sherman submitted "Some Thoughts upon the Atonement." Bro. P. M. Frost, a sketch of a missionary sermon founded upon Numbers 14: 21; Bro. W. A. Bryant, a sketch from 1 Cor. 15: 57. By request, Bro. A. J. Hough recited a short poem, after which Bro. A. L. Cooper, in behalf of the Association, in a very happy speech, presented a gift of \$60 to our presiding elder, Bro. H. A. Spencer, who was evidently taken by surprise. After his very appreciative response the 121st hymn was sung, the customary resolutions of thanks were passed, and the meeting was adjourned.

Bro. A. J. Hough preached in the evening to a large congregation, from Judges 1: 15. The sermon was unique and beautiful, and the central idea—the supreme want of the soul—was set before us in many striking lights. After the sermon an altar service was held by Bro. Spencer, and there seemed to be great power of conviction upon the people. It was remarked by several of the brethren that this was one of the pleasantest and most profitable sessions of our Association within the Conference year.

GEO. E. SMITH, Secretary.

Obituaries.

Rev. GEORGE HERRICK, a local preacher, died at Camden, Me., Oct. 23, 1881, aged 67 years.

Brother Herrick was a native of Northport, in which place he was converted in the winter of 1814. He afterward moved to Camden. For many years he has been a local preacher in the M. E. Church, and in the earlier part of his ministry he supplied several churches, until the past winter, when he retired to his home, where he was blessed with revivals. His last years have been spent in Camden, where he has labored hard to secure a livelihood, his own hands ministering to his necessities; and on the Sabbath, as long as his health would permit, he has honored God in preaching His word wherever he found an open door.

Brother Herrick was retiring in his manner, yet firm and undaunting in his purpose. He was a diamond in the rough, and had he received the polish of an education, would have been a brilliant orb in the ministerial constellation. He was a man of God, with a deep, rich experience, mighty in prayer and a giant in exhortation; and in the days of his strength he made sinners tremble as he talked to them about eternal realities. He was a great sufferer for several months before his death, but not a murmur escaped his lips. He longed to depart and be with Christ. The last few days of his earthly pilgrimage were marked by heavenly visions, and the walls were so thin, at times, that he seemed to catch glimpses of the glory within; and with a countenance radiant with divine lustre, and his soul filled with heavenly emotion, he sang and shouted praises to Jesus, "and was not, for God took him."

B. C. WENTWORTH.

ELIZA B. KELLUM, widow of the late Thomas Kellum, of Hillsboro, N. H., was born in the town of Washington, Jan. 27, 1798, and died at the residence of her son-in-law, Rev. W. F. Hatfield, at Claremont, N. H., Jan. 11, in the 84th year of her age.

Mrs. Kellum was more than an ordinary woman, and was well fitted by nature and by grace for those positions she was called upon to fill during her long and useful life. She was a diligent reader of the Bible, and of the religious literature of her own and other churches, and was well informed in regard to most of the questions that relate to the social, political and moral welfare of the people. She was a sweet singer even in her age, and her severe and protracted illness was greatly alleviated by the singing of those hymns that she had learned in earlier years. In conversation she was sprightly and entertaining, in her habits frugal and industrious, in her nature kind and sympathetic, in affliction patient and submissive, and in many ways she was remarkably free from those peculiarities that often mar the beauty of age.

In early life, while residing in Boston, she made a profession of faith in Christ,

and united with the Park St. Congregational Church, of which she was a member until her removal to Hillsboro, N. H., when she joined the Congregational church in that place, and for more than forty years was an active member of that society. Upon her removal to Hillsboro she united with the Methodist church, and was identified with it for nearly twenty years.

In her life and death she exemplified the religion of Christ, and has left to her children and grandchildren an example worthy of their imitation, and a name that will be enshrined in the hearts of all who knew her worth and admired her virtues. Her funeral was held in the Congregational church at Hillsboro, Sunday, Jan. 15, 1882, Rev. Mr. Bowler, pastor of the Methodist church, preached a most appropriate sermon, and her remains were deposited in the church burying-ground beside those who were once endeared to her by ties of friendship and affection.

W. F. H.

Died, at Northampton, N. H., Sept. 8, 1881, SIMON FOGG, in the 68th year of his life.

Bro. Fogg was converted to God in his early manhood under the labors of Rev. Mr. Taplin, who was then preaching at Hampton, and for nearly forty years continued to follow the lead of his heavenly Master, adorning his profession with a godly walk and conversation. Soon after his conversion Bro. Fogg joined the Methodist Church of Northampton, and from that time until his death he was deeply interested in all that pertained to the welfare of his Master's kingdom, as represented in the branch of Zion which he so well loved.

Bro. Fogg was well informed in Christian doctrine and sentiment; not only did he read and study the Bible, but also, for nearly if not quite forty years, that faithful exponent of Christian truth, Zion's Herald. In the discharge of his duties, he was a most successful laborer, and his family lost a dear husband, father, friend; the church a faithful member, steward and trustee; the community a worthy citizen, an upright man. May his mantle fall on a worthy successor!

J. F. SPALDING.

MR. NATHANIEL C. NEWHALL WAS BORN in Lynn, Mass., July 19, 1822.

He was the son of Frederick and Betsey Newhall, and was the last survivor of the family. He was converted by the Rev. Mr. Tracy, F. H. Cray, and joined the South St. M. E. Church in Lynn, in January, 1840, during the pastorate of Rev. Mark Staples.

On the 17th of July, 1881, while resting for a season at Ashbury Grove, Mass., he was at midnight stricken with heart disease, and almost without a word passed to his reward. The day had been a Sabbath of unusual delight to him, his prayers fervent and his evening service were remarkable for their joyousness. He himself afterwards said that he could scarcely recall such another Sabbath. His mind and conversation throughout the day had been upon the wonderful grace of God to lost sinners. No indications of approaching death were noticed until the very time of his departure. There was no opportunity for the parting testimony. But neither was there the need of it.

Bro. Newhall was a steady Christian. Devoted to the Methodist Church, believing firmly in her doctrines, ardently attached to her services, and constant in attendance upon public worship, he was one of that excellent class who have bequeathed worthy examples to the South Street Church in Lynn. Himself a good singer, he highly appreciated spiritual songs, and was fond of our Methodist hymns; he never appeared more to enjoy his privileges as a Christian worshiper than when joining in the singing of our hymns, and especially in the love-feast. Bro. Newhall was quiet and unpretentious in all things, but especially in his relations to the church. To-day he enjoys the glorious rewards of his faithful service, and we commend his memory to the prayers of his brethren.

To his beloved companion and to his two sons, as also to the church, Bro. Newhall has left the inspiring example of Christian fidelity and of "patient continuance in doing good." Let us imitate him in the beatitude of the Master is especially appropriate: "Blessed is that man whom his Master, when he cometh, shall find watching."

The M. E. Church of Lisbon, Me., has sustained a great loss in the death of Sister ALMA A. JONES, who departed this life, Jan. 10, 1882, aged 43 years. Sister Jones was one of those who were called to be found in almost all the churches, who are of inestimable value, and cannot well be spared, seemingly. She was never demonstrative in her religious exercises, but she maintained such a clearness of experience, steadfastness of faith, regularity of walk, and unabated zeal for the purity, power, and prosperity of the church, that made her a felt power in the church and community. Sister J. was converted to God in the great revival that spread over Lisbon and Webster in 1857, under the labors of Rev. K. Atkinson, by whom she was baptized. She was a devoted Christian, and to the interest of which she was fully consecrated until called up higher.

Through all the long weary months of her last sickness, her mental vigor was not lessened, and she was a constant shadow to dim her spiritual vision. She looked and longed for the coming of death as one looks and wishes for the speedy coming of a friend; and when the angel of death came to her, she said, "Let me die the death of the righteous, and let my last end be like his!"

H. CHASE.

Died, in Westboro, Mass., Dec. 20, 1881, GIBBS BRADLEY, aged 75 years, 7 months.

"Father Bradley," as he has been called for years by the church, was born in Milford, Mass., May 6, 1806. He was the eldest of nine children and was the first to be removed by death. He was converted in Holliston. In a revival which commenced in the Congregational church, about the year 1830. When the M. E. Church was formed in that place he took a lively interest in it and joined in 1841, during the pastorate of Rev. Louis Madison. In 1835 he was married to Miss Levina Lazell, of Holliston, who survives him. Ten children have come to glorify his home, seven of whom are still living to mourn his loss. Brother Bradley moved to Westboro in 1843, and there being no Methodist church in town, he attended the Baptist church; but in 1858, when the M. E. Church was organized, he was one of the first of the members of the church and remained in an official relation until his death.

He was a faithful and earnest Christian man, faithful to the social meaning of his name as God's ambassador, he never withheld his support to the extent of his means and ability. His last illness was painful, but he crossed the river peacefully. He rests from his labors, and his works follow him.

E. A. HOWARD.

Health! Comfort! Elegance!

DR. SCOTT'S Electric Corset.

Positively secured with this BEAUTIFUL INVENTION. By a happy thought Dr. Scott, of London, the inventor of the celebrated Electric Bunches, has adapted Electro-Magnetism to Ladies' Corsets, thus bringing this wonderful curative agency within the reach of every lady. They should be adopted at once by those suffering from any bodily ailment, and those who desire to preserve their good health, and retain the elegance of their figures should give them an immediate trial. They will find that magnetic treatment makes the muscles and tissues more plastic and yielding, and it is argued from this that no difficulty in moulding the figure to any desired form, without tight lacing. A tendency to extreme fatness or leanness is a disease which, in most cases, these articles will be found to cure. In appearance they do not differ from the usual corset, being made of the same materials and shape (see cut). They are worn beneath the dress, and give more graceful figure.

The Secretary of the Pall Mall Electric Association of London "earnestly recommends all" "Ladies suffering from any" "bodily ailment to adopt" "these corsets without delay." "They perform astonishing" "cures and invigorate every" "part of the system."

In place of the ordinary steel busks in front, and a rib of steel in the back, Dr. Scott's steel magnetic corsets are exactly the same size, shape, weight and thickness as the usual steel busk or rib. By this means he is able to give the magnetic power into constant contact with all the vital organs, and yet preserve that symmetry and lightness which are essential in a good corset. It affords by electricity a mental rest that is hardly a luxury, and it is a fact that it will not benefit of cure.

Dr. W. A. Hammond, of New York, Late Surgeon-General of the United States, an eminent authority, publishes almost marvellous results made by him, and all medical men "hold" practice the same. Ask your own physician. The electric magnetic corset, being made of the same materials and shape (see cut). They are worn beneath the dress, and give more graceful figure. They are all of the same quality, differing only in size. The material is white, fine texture, beautifully embroidered and trimmed. We will send it trial, postpaid, on receipt of \$3.00, which will be returned.

Include 10 cents extra and we guarantee safe delivery. We will send it by express, C. O. D., at your expense, with privilege of examination—no expressage added considerably to your cost. Or request your nearest Dr. Jones or Dr. Fanny Street, New York, to send you one. Remittances should be made payable to DR. SCOTT, 342 Broadway, New York. They can be made in any of the following cities: New York, Boston, Philadelphia, New Orleans, St. Louis, St. Paul, Chicago, San Francisco, Portland, Me., and all other cities. Agents Wanted in every town. Send for circular of Dr. Scott's Electric Corset.

PARKER'S GINGER TONIC. Invigorates without intoxicating, cures disorders of the bowels, stomach, liver, kidneys and lungs, and is the greatest strength restorer and blood purifier, and the BEST AND SUREST COUGH MEDICINE EVER USED. If you are suffering from Female Complaints, Nervousness, Rheumatism, Dropsy, or any disease, use the Tonic today. 100 DOLLARS paid for a cure. Parker's Hair Balsam. Beautifies the hair, cures itching scalp, and keeps the hair from falling out. Parker's Kidney Pills. Cures all kidney troubles, and restores the system to its normal state. Parker's Lung Tonic. Cures all lung troubles, and restores the system to its normal state.

Diphtheria. A cold or sore throat may not seem to amount to much, and if promptly attended to can easily be cured; but neglected it often follows to croup, and diphtheria. No medicine has ever been discovered which acts so quickly and surely in such cases as PERRY DAVIS' PAIN KILLER. It has been used for many years, and has saved thousands of lives.

PERRY DAVIS' PAIN KILLER is not an experiment. It has been before the public for forty years, and is most valued where it is best known. A few extracts from voluntary testimonials read as follows: PAIN KILLER has been my household remedy for the past twenty-seven years, and have never failed to relieve me of all my ailments. I have received immediate relief from colds and sore throat, and consider your PAIN KILLER an invaluable remedy. GEO. B. EVERETT, Dickinson, N. Y.

For thirty years I have used PAIN KILLER, and found it a never-failing remedy for colds and sore throat. I have received immediate relief from colds and sore throat, and consider your PAIN KILLER an invaluable remedy. GEO. B. EVERETT, Dickinson, N. Y.

I have recovered from a severe cold, which I had for some time, and followed by croup, and I tried your PAIN KILLER, which relieved me immediately. I will never again be without it. C. O. FORCE, Lowndes, Ga.

I have used PAIN KILLER in my family for forty years, and have never known it to fail. I have used it in all my ailments, and have found no medicine to take its place. B. W. DYER, Decatur, Ga.

For whomsoever cough and croup it is the best prep' I have ever used. It is not without it. A. P. ROUTE, Liberty Mills, Va.

For twenty-five years I have used PAIN KILLER for colds and croup, and have found it a never-failing remedy. I have received immediate relief from colds and croup, and consider your PAIN KILLER an invaluable remedy. GEO. B. EVERETT, Dickinson, N. Y.

I was suffering severely with bronchitis, and my throat was so inflamed I could scarcely swallow any food. I was advised to try your PAIN KILLER, and after taking a few doses was completely cured. T. W. WALTON, Westboro, Mass.

For Chills and Fever PAIN KILLER has no equal. It cures when everything else fails. Delays are often dangerous. A bottle of PAIN KILLER in the house is a safeguard that no family should be without. All druggists sell it at 25c., 50c., and \$1.00 per bottle. PERRY DAVIS & SON, Proprietors, Providence, R. I.

DR. S. T. BIRMINGHAM, Native Botanic Physician, (Formerly of 68 Cambridge St.) Such a practical and well-known physician as Dr. Birmingham, who has been successful in curing thousands of cases of sickness, needs but little or no advertising to enlarge his business. But for the sake of those suffering from ailments that other doctors have tried, without success, to cure, we take this method to advise them to consult the honest and capable old native Indian, Physician, Dr. Birmingham. He will tell you plainly the cause of your sickness, and will cure you with nature's medicines. He may be found at his office, No. 14 Chambers St., Boston, Office days, Tuesdays, Wednesdays, and Thursdays, from 9 A. M. to 2 P. M. Examinations Gratis.

Cancer. Cured by Dr. Kingsley, who has treated in Rome, N. Y., nearly 15,000 cases within the last 25 years. Doctors, Ministers and the Poor have tried. Cures eyes, straightened Tumors removed; Pustules and all diseases successfully treated. Send for Dr. Kingsley's Asthma, Spelling and other remedies. Write for a circular giving full particulars. Address W. J. KINGSLEY, M. D., Rome, N. Y.

Nerve and Brain Diseases. Dr. E. C. WEST'S NERVE AND BRAIN TREATMENT, specific for Hysteria, Dizziness, Convulsions, Nervousness, Trembling, Headache, Stammering, Premature Old Age, caused by over-exertion, which leads to misery, decay and death. One box will cure recent cases. Each box contains one month's treatment. One dollar a box, or six boxes for five dollars; sent by mail prepaid on receipt of price. We guarantee six boxes to cure any case. With each order sent by mail we send a receipt of 25 cents in stamps, to cover postage and packing. KENDALL & CO., Publishers, Boston, Mass.

NEW ENGLAND ASSEMBLY DAILY. Complete Set of the Assembly's papers containing an account of all the meetings, mailed on receipt of 50 cents by JAMES P. MAGEE, 38 Bromfield St., Boston.

GREAT GERM DESTROYER DABBY'S Prophylactic Fluid!

Pitting of SMALL POX Prevented. Eradicated. Cures purified and healed. Wounds healed rapidly. Removes all suppuration. Contagion destroyed. Sick Rooms purified. Cures. Diphtheria. Scars prevented. In fact it is the great Disinfectant and Purifier.

PREPARED BY J. H. ZEILIN & CO., MANUFACTURING CHEMISTS, SOLE PROPRIETORS, 151 MRS. LYDIA E. PINKHAM, OF LYNN, MASS.,

Woman can sympathize with Woman. Lydia E. Pinkham's Vegetable Compound.

Lydia E. Pinkham's Vegetable Compound. In a Positive Cure. For all the Female Complaints and Weaknesses so common to our best female population. It will cure the worst form of Female Complaints, all ovarian troubles, inflammation and Ulcers, Pain, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the Change of Life. It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to cancerous humors thereby checked very speedily by its use. It removes flatulency, distention, craving for stimulants, and relieves weakness of the female system. It cures Hysteria, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times and under all circumstances act in harmony with the laws that govern the female system. For the cure of Kidney Complaints of either sex this Compound is unsurpassed. LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at 233 and 235 West Avenue, Lynn, Mass. Price \$1. Six bottles for \$5. Sent by mail on receipt of \$1.00. Address as above. Mention this paper.

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(Continued from page 1.)

light, and in a minute he went to a seer to tell him how to find Jesus. What great things God would do if we did not hinder Him by our slothfulness and unbelief!

Now that the failure of the sufficiency of human reason in things spiritual is published by the shoreless imbo into which Mr. Frothingham has fallen, and by the atheism into which Mr. Miln has walked, the necessity of revelation becomes increasingly apparent. Now that Dr. Bellows is dead, Mr. Savage disappoints the expectation of his liberal friends, and Messrs. Hale and Clarke must be long leave the sphere they have illustrated so long, with no equal successors to take their places. The old orthodox principles and methods will have free course to run and be glorified. Let the church only rouse itself from the effects of skeptical poisoning, resume its old faith and practices, and it will be filled with the old pentecostal power.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, February 14.
Chili and Bolivia have agreed upon terms of peace.

The seventy-third birthday of Abraham Lincoln was celebrated by the Lincoln Club of New York last night, Gen. Grant and others making speeches.

All but \$2,500,000 of Tennessee's debt of \$27,000,000, is repudiated by a recent decision of the Supreme Court of that State.

One hundred and thirty barrels of oil have been burned at Olean, N. Y., entailing a loss of \$100,000.

Messrs. Dawes and Pendleton spoke, in the Senate yesterday, on the Civil Service reform.

The town of Greenwood, N. Y., is in the hands of the "Molly Maguires," who refuse to pay taxes. The Governor has proclaimed it to be in a state of insurrection.

Wednesday, February 15.
John C. New, of Indiana, has been nominated Assistant Secretary of the Treasury, in place of Mr. Upton.

Presidents in the southern rivers are doing a good deal of damage.

Prof. Kun-Hua Ko, instructor in the Chinese language in Harvard University, died yesterday of pneumonia.

The Senate continued debate on the tariff question yesterday; in the House a turbulent session was held, which culminated in a personal squabble between Messrs. Robinson of New York and Robeson of New Jersey, on the resolution regarding the imprisonment of Americans in England.

Thursday, February 16.
The steamship Bahama, from Porto Rico to New York, foundered in a heavy gale last week, and twenty lives were lost.

Bishop Wightman, of the M. E. Church, South, died at Charleston, S. C., yesterday.

A fire and gas explosion in Lynn last night caused a property loss of about \$30,000.

Two boxes containing infernal machines exploded on being opened at Edinburgh, Scotland, yesterday, and eight persons were injured.

The House Committee on Territories will report a bill to Congress for the admission of Dakota into the Union.

Friday, February 17.
The Pennsylvania Military Academy, at Chester, Pa., was burned last night; loss, \$200,000.

Col. A. B. Meacham, the well-known Indian commissioner, died suddenly in Washington last evening.

The wife of Gov. Long died yesterday.

One hundred and twenty miners were employed by a colliery explosion in Durham, Eng., yesterday; and at last accounts only thirty had been rescued.

The new Egyptian ministry has decided in favor of the total abolition of slavery.

Helena, Ark., is flooded with water, by the bursting of a levee.

The Senate yesterday passed the Edmunds Anti-polygamy bill. The bill granting a pension of \$5,000 to Mrs. Garfield passed the House, and an amendment to the Appropriation bill, fixing the number of representatives at 325, was adopted.

Saturday, February 18.

Between sixty and seventy persons perished by the Durham (Eng.) colliery explosion.

The business part of the town of Haverrill, Mass., was burned last night.

The pyrotechnic manufacture of Professor Jackson in Chester, Pa., was destroyed by an explosion yesterday morning, and sixteen persons were killed and between fifty and sixty injured, several dangerously.

The Senate yesterday confirmed several nominations, and passed a bill appropriating \$100,000 for improving the harbor of Galveston. The House perfected and passed the Appropriation bill.

Monday, February 20.

One hundred and fifty firms were burned out by the Haverrill fire, a hundred buildings were destroyed, and twenty-five hundred people are thrown out of employment. The property loss is estimated at \$2,000,000.

The story comes that the Peruvian soldiers recently sacked the town of Pisco and murdered upwards of one thousand of the inhabitants.

The Jewish relief fund established by the Lord Mayor of London has reached \$50,000.

General Brady, ex-Senator Dorsey and several others concerned in Star-route frauds, have been indicted by the grand jury of the District of Columbia for conspiracy to defraud the government.

The immediate Deficiency Appropriation bill was discussed at length in the National House of Representatives on Saturday, and finally passed. No other business of special importance was transacted. The Senate was not in session.

Several weeks ago large advertisements of the New England and Colorado Mining, Milling and Prospecting Company appeared in our paper. These advertisements would not have been permitted to appear in its columns had we not confidence in the ability and integrity of the company's managers, and the prospective increase in the value of its stocks. We are gratified to learn that the company is in a prosperous condition and that everything seems to point to the early success of this great enterprise.

Two new mines have recently been purchased by the company's directors, which yield ore which is worth \$200 per ton, and an additional force of men have been set at work to take out ore for market and complete the development of the properties. We quote an extract from the *Alma Bulletin*, the local paper published at Alma, Colorado, in the vicinity of this company's properties, which seems to indicate that the company and its properties stand well in the estimation of the public at home; hence those who have invested in this company's stocks will doubtless also be pleased to learn of the favorable progress of the company.

The following is the extract referred to: "New England & Colorado Mining, Milling and Prospecting Company. Messrs. J. G. Anderson, of Denver, and Mark Hodgson, of Divide, Chaffee County, directors of the above company, have been in town several days looking after the interests of the company. They have purchased, through the resident director and acting president, R. Y. Anderson, the Red Lion and Sir Charles mines, between the Ernest and Fanny Barrels, and will begin systematic work on them about Feb. 1st. The mines are among the very best in camp. They are surrounded by a network of valuable properties, and the ore mills \$200 in silver per ton. Ore is found over the entire surface of the mines. A shaft sixty-five feet deep has been sunk developing fine ore and proving the mines very valuable. There is a new shaft house and dwelling on them ready for occupancy. The company have ample cash in bank in Denver, and will pay as they go. We congratulate them on procuring such valuable mines and bespeak for them great success. They are also prosecuting work on the Hawkeye Tunnel."

The advertisement in another column of Raymond's California Corset, which is coming spring deserves the attention of all who are inclined to make a trip to the Pacific Coast. We speak from personal knowledge of the managers, and with the feeling that we may be doing many of our readers a real service, in saying that we have the strongest confidence that they will carry out all the proposed arrangements in good faith, sparing no effort to secure the comfort of those under their charge. The trip includes almost two months, the party going out via Colorado, New Mexico and the Southern Pacific, and returning via Salt Lake. Ladies need have no hesitation in joining the company without a gentleman as escort. The season of the year is the most favorable, and the fact that all who go in this excursion are saved a vast amount of care in planning the details of the trip during its entire length, affords a strong inducement to join the Raymond party. A pamphlet giving a full programme for the journey may be secured at 240 Washington Street—*Congregationalist*.

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lished at Alma, Colorado, in the vicinity of this company's properties, which seems to indicate that the company and its properties stand well in the estimation of the public at home; hence those who have invested in this company's stocks will doubtless also be pleased to learn of the favorable progress of the company.

The following is the extract referred to: "New England & Colorado Mining, Milling and Prospecting Company. Messrs. J. G. Anderson, of Denver, and Mark Hodgson, of Divide, Chaffee County, directors of the above company, have been in town several days looking after the interests of the company. They have purchased, through the resident director and acting president, R. Y. Anderson, the Red Lion and Sir Charles mines, between the Ernest and Fanny Barrels, and will begin systematic work on them about Feb. 1st. The mines are among the very best in camp. They are surrounded by a network of valuable properties, and the ore mills \$200 in silver per ton. Ore is found over the entire surface of the mines. A shaft sixty-five feet deep has been sunk developing fine ore and proving the mines very valuable. There is a new shaft house and dwelling on them ready for occupancy. The company have ample cash in bank in Denver, and will pay as they go. We congratulate them on procuring such valuable mines and bespeak for them great success. They are also prosecuting work on the Hawkeye Tunnel."

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